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THE
Italian Methodist Mission

IN THE
LITTLE ITALY

OF
BALTIMORE, MD.

BY
Rev. FRANCESCO GUGLIELMI, B. D.

Seven Years
OF
Evangelical Christian Work.

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FRANCESCO GUGLIELMI.

University of Southern California

erty of the Gospel with the blessed assurance that he was a Child of God. He cut loose from the Church of Rome, and at first co-operated in the movement of Campello to organize a National Italian Catholic Church; but finally entered the service of the Methodist Episcopal Church in her work in Italy. In the meantime he had entered into the sacred estate of matrimony with Miss Anita Lacava, and continued to serve God as the free man of Christ Jesus, no longer a servant of the Pope.

More than seven years ago the Baltimore City Missionary and Church Extension Society of the Methodist Episcopal Church, seeing no effort was being made to evangelize the large and growing number of Italians in this city, undertook this work. Its corresponding secretary wrote to Bishop William Burt, who had been superintendent of the Methodist Missions in Italy, laying before him our aims, and asking his assistance in securing a native Italian. He replied, highly commending Brother Francesco Guglielmi, and saying that his wife also was his equal.

Our Society arranged for their transportation, and on the 11th of February, 1904, they arrived in this city and began at once their blessed work.

It is needless to say that as an evangelist in the Little Italy of Baltimore, at the corner of South High and Trinity Streets, in an old store-room converted into a chapel, he met with many and great difficulties. He and his wife were the objects of suspicion, calumny and persecution, but our God, "who always causeth us to triumph in Christ," gave them victory. There is now a regularly organized church, with Sunday School, sew-

ing and night schools, kindergarten, Epworth League and regular church services. Over one hundred Italian men and women have come out from the Roman Church with their children into the light of the Gospel. Besides the City Missionary Society, the most powerful assistant in this work has been "The Ladies' Aid Society of the Italian Mission," of which the president, Mrs. James E. Ingram, and the secretary, Mrs. Charles G. Summers, have been most efficient officers and leaders.

The great need of this movement now is a churchly building. The mission has outgrown its narrow and unseemly quarters, and for a strong and self-supporting church such new quarters are absolutely necessary. With these we may confidently expect a large and well-established evangelizing force among the Italian people in the City of Baltimore.

CHARLES W. BALDWIN.

Baltimore, Md., May 15, 1912.

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Methodist World Service Fund

In Primis et Ante Omnia.

Let me give the reader the Apostolic and Biblical salutation, which we read in the Epistle to the Hebrews:

Brethren, They of Italy Salute You!

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REV. FRANCESCO GUGLIELMI,
Member of Baltimore Conference Since 1905.

TO
MY LITTLE DAUGHTER,
WHOM GOD MAY HELP TO GROW
IN A USEFUL LIFE,
CARRYING THE LIGHT OF THE GLORIOUS
GOSPEL OF JESUS
TO THOSE OF ITALY IN AMERICA
WHO SIT IN DARKNESS.



The Little-Light-Bearer,
AURORA A. A. GUGLIELMI,
Born February 24, 1911, in Baltimore, Md.

Baltimore, Md., February 25, 1911.

My dear Aurora Anita America Guglielmi:

It has been reported to me that Baltimore light fell upon you today for the first time. I write to welcome you to Baltimore, to America, and to this beautiful world in which you now live.

I am almost tempted to call you Nanny Williams, but for the present I am going to call you Aurora. And now, Aurora, I want to congratulate you that you are in America, in our dear and goodly State of Maryland and in fair Baltimore; also that you are a Methodist, and as a Methodist child you are entitled to baptism, nurture in the Lord, knowledge of the Holy Scriptures, which are able to make you wise unto salvation, so that by good education, by holy examples and by God's renewing and restraining grace you may be led to serve him all your days, so that when you have glorified Him and served His cause and people here on earth you may be admitted to our heavenly home.

I congratulate you that you are well-born, that your father is ■ warm-hearted minister of the Gospel, and your dear mother his helpmeet in the Lord. I hope soon to see you and make your acquaintance.

Your loving brother in the Lord,

CHARLES W. BALDWIN.

February 28, 1911.

Mrs. Guglielmi:

Dear Sister:—I write to inform you that it was moved and adopted at the monthly meeting of our society, February 27, that we make your daughter a Little-Light-Bearer in the Woman's Foreign Missionary Society, and we hope she will live to be a comfort to you, and a light-bearer to her people. I take this opportunity to invite you to give us the pleasure of your presence at one of our meetings in the near future, if Miss Guglielmi does not too fully occupy your time, or it might be possible for you to bring her along. I feel sure the ladies of our society would be pleased to meet their adopted Little-Light-Bearer. Wishing you much joy in your new dignity and possession, and trusting you will soon be restored to health and strength, we are yours in all good work,

Fayette Street Auxiliary

Woman's Foreign Missionary Society.

Superintendent L. L. B., Carrie Evans,

845 W. Lexington Street, City.

P. S.—I will deliver her enrollment card as soon as convenient.

C. E.

Preface.

IN BRINGING before the Christian public, and especially my brethren, the Methodists, this little book, containing some facts and stories of the conversion of Italians from Romanism to the Gospel Religion, a few words, by the way of preface, seem to be demanded.

In the first place, I want simply to magnify the saving power of faith in Christ, as opposed to faith in a Politico-Ecclesiastical Institution.

In the second place, I want to try, in my modest way, to strengthen Protestant Christianity, bringing, with this book, a message of life and light for Protestants, so that they should learn to appreciate more and more the blessings of free Protestantism, against the desperate efforts of Roman Priesthood in the United States to convert, or rather, to pervert, Protestants.

All Italians, born and trained in a country where the papacy originated; where the tree grew up from its seed and attained its gigantic size; where its fruits have been shown and tested, like to protest, and are ready, either to reject every kind of religion, or to accept the fundamental doctrines of salvation, and the truths of the Evangelical and Protestant system of belief.

Our immigrants, usually, are not indifferent to the "Faith that saves," "for the Faith which was once delivered unto the saints," when it is set forth to them in a clear and powerful manner.

In the third place, as I am an Italian by birth, but an American citizen by choice, I feel to come out with this publication and warn my American fellow-citizens for the sake of this Republic, which I have learned to love, of the danger to which it is exposed from Jesuit intrigue and priestly corruption.

It is said that the Church of Rome, while she is losing ground in Roman Catholic countries, is gaining strength here in this Protestant America.

I can say this, that rather than Romanism, papal Protestantism is increasing in this country.

An abuse of the spirit of toleration, of religious liberty and equality, which prevails among Americans, inclines many good men and women to a charity not only in regard to persons, but to religious opinions and practices that often blinds their eyes in respect to the dangerous influences of these opinions and practises. Politicians and all others who court the popular favor are, in their anxiety to secure the suffrages of Roman Catholics, greatly disposed to accomplish their ends, even by favoring the most dangerous measures. In this they have but too often succeeded because of the ignorance of the people in regard to the dreadful influence of Romanism wherever it has had the ascendancy.

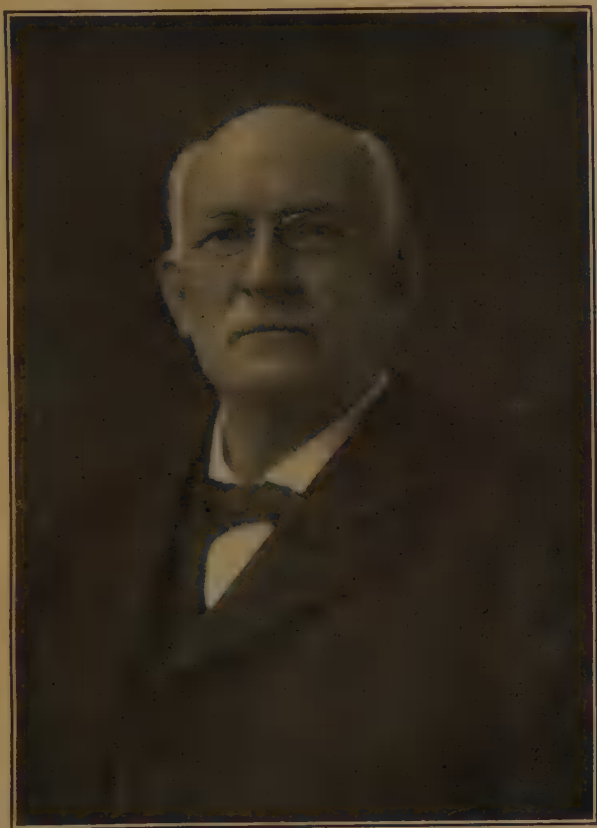
But the main object of this book is not to present doctrinal and spiritual aspects of controversy with papacy, but one of the vast moment to the best interest of the Evangelical Religion, which has worked salvation to many Italian precious souls, for whom Jesus lived and died.

There are now seven years since the Lord Himself ordained me, through Bishop Luther B. Wil-

son, and commissioned me to preach the Gospel to Italians in Baltimore. There are good reasons why it has been deemed advisable to give to the press facts concerning the evangelization of Italians in this city for seven years. *Seven* is a biblical number. *Seven* is resolved into the idea of sufficiency, satisfaction, fulness, completeness, perfection, abundance. The work will enter pretty soon into a new shape, when a church edifice shall be secured or erected. We trust that within twenty-five years a great Italian Methodist congregation will be established in this noble city. Our children and our children's children will desire to know when and how the work and the Italian Methodism commenced. They will find these printed pages, and will learn the struggles, the toils, the difficulties their fathers met to get the knowledge of the Truth, and the true way of salvation, and then they will gladly accept the sacred deposit of the Protestant Faith, and will rejoice in the Lord.

We hope that those who have lost nothing of their deep and heartfelt sympathy for Sunny Italy and for bright Italians will take a similar deep and heartfelt interest in circulating this volume, with fervent prayers to God that its influence will greatly subserve the interests of the kingdom.

FRANCESCO GUGLIELMI.



REV. CHARLES W. BALDWIN, D. D.,
Corresponding Secretary Baltimore City Missionary
and Church Extension Society, and One
of the Best Friends of Italian
People of Baltimore, Md.

Introduction.

THE SKETCH which follows is an attempt to present to the public a brief account of the rise of an organization, yet in its infancy, which has already won for itself a place in the religious life of Baltimore.

Francesco Guglielmi was brought up in South Italy. While a child, God planted in his heart a desire to be a blessing to his Italian brethren, and knowing no better way, he entered the college at Bari, where he began preparation for the priest's office in the Roman Catholic Church. He continued faithfully to prosecute his studies and religious exercises till he graduated with honor in his theological and philosophical studies.

It was while a student at Bari that, walking through the city, he saw a placard announcing that a Protestant pastor would preach. Telling his professor in theology what he had seen, he was doubly astonished to learn that the Protestant preacher had been a Roman Catholic professor of theology, under whom his own professor had studied.

After graduation he was chosen to go to the Gregorian University, located in Rome. Here he found that the same Protestant pastor, a Methodist convert, was preaching. Laying aside his clerical garments, in order to escape observation, he went to hear him at night, and later on had interviews with him, and finally came into the lib-

I.

The Ecclesiastical Life in Italy and its Capital: Roma.*

Any one acquainted with ecclesiastical life in Italy finds out soon that there are there plenty priests and friars. Priests and friars differ in this: the former are the *secular* clergy, mixing with and having to do more directly with the world; the latter are the *regular* clergy, bound by monastic vows, conventual rules and cloistered life. Do these two divisions of the Roman Priesthood like each other? Between them there is the same harmony as between dogs and cats, to the great scandal of the community.

I speak because I know it; and I know it because, as Aeneas says in Virgil: "I have seen these miseries, and was a great part of all."

Priests, archpriests; monks, friars, nuns;

*In this and in the next chapter I avail myself of several thoughts of the lectures of Father Gavazzi, delivered in New York in 1854.

canons, abbots, prelates, *monsignori*; bishops, patriarchs, archbishops, cardinals, pope, are representing to Italians a religion which is not the pure stream of the Gospel, but a polluted current which had flowed down to them through centuries of abuse.

To Americans, and especially to those who are protestant in name, but popistic in fact, that ecclesiastical army looks very nice, by distance and from the exterior. It is displayed to preserve among Italians the moral and the simplicity of the Christian faith. But it is not so.

It is estimated that in Rome for every twenty-five grown persons there is one ecclesiastic. This is a very great guardianship! If in Baltimore you had a policeman for every twenty-five men, you would say: "This is a legion of policemen; it is a little too much!" We have in Italy a proverb, and proverbs are the wisdom of the people: "*Where there are many monks and priests, the people have less morality and religion.*" And another: *Rome, the metropolis of the priests, is the town without faith.* And another: *Roma veduta, fede perduta* (Rome seen, faith lost).

*

* *

And now for the occupation of this great ecclesiastical army. What have the Pope, the cardinals, the priests, the monks and the nuns to do? I will say few things about all these ecclesiastics, beginning from the Pope.

The Pope has a very fine and large court. He is living in Vatican with power, splendor and grandeur, occupying 11,000 rooms. Oh, the Vatican! What is the Vatican? Very few Americans know where it stands, and by what buildings it is surrounded. Let me quote from a lecture of an Italian ex-monk to Americans. Listen:

"At Rome, in the front of the great square of Saint Peter, is the Church of Saint Peter, heathenishly called the Basilica of the Vatican, certainly the finest and largest in the modern Roman style, and the most gorgeously ornamented, for the purpose to deceive more easily the people. On the right stands the palace of the Vatican, beautified with all that the inventive genius of the Italians has created, of whatever is most luxurious, and of most exquisite delicacy; and where the poor Vicar of Christ lives king-wise at the cost of the people. On the left stands the building of the *Inquisition*, with its fine and rich apartments for the inquisitors, and its cells, prisons, racks, ovens, pit-

falls, living tombs, for the destruction of the people. When you, as foreigners, exceedingly admire the beauties collected together in the pagan-papal Basilica, and praise the collection of antiquities displayed in the annexed Museum, you do not know that on your right hand the Pope is drinking his costly wines, laughing at the buffooneries of his courtiers; while at the same time on your left hand, some hundred citizens, in chains and despair, quaff the bitter cup of early death.

“Yes, the Vatican is a very magnificent residence; but I ask also for morality, not to disgrace the head of a Catholic Church. Then only as Christians you can extol it. Our journey through all those corridors, porticos, squares, saloons, rooms, cabinets, would be too long and too fatiguing for the present; so I prefer to take only a walk along the Vatican gardens. Come down with me into these smiling, these most beautiful gardens, in which you breathe such an air of voluptuousness that you begin to be in doubt, whether you are not in those of Paphos or Cytherea. And to increase your doubts, at the end of the first alley, behold a statue of Venus, as fine, as lascivious, certainly to please the tastes of the Vicar of Christ, to

purify the heart of the vice-regent of God, to inspire the thoughts of the head of the Church. That Venus is not without significance! Proceed a little more, and in the middle of an orange-grove, near the romantic murmur of a hundred fountains, you meet a sort of summer-house for Papal retreat. Let us enter this pavilion, which surpasses in richness the more modern form of its brother at the Quirinal, although used for the same secret purposes. See how elegantly it is adorned for female taste! What fragrance we breathe in that priestly recess, surrounded on every side with luxuriant flowers? We go to the apartments. Ah! you start on a sudden; your modesty is shocked! Everywhere bas-reliefs, statuettes, groupes of Venuses and Cupids, and pagan lovers of the most lascivious and bewitching forms, are the first objects that strike your eyes. This must surely be one of the ancient temples of Venus. No, no; undeceive yourself. The ancients were more chaste, more modest. This pavilion is the place where the so-called *God on earth* spends his leisure hours with the beauties of Rome, and with the imported *belles* from all the Catholic world. Into this sanctuary no man is admitted! When a man is a God, he must have

also his mysteries! Remember that. To group the pictures, here we have the Vatican Basilica, where men eat their God, manufactured and transubstantiated by the Pope; we have the Vatican Palace, where men worship the Pope as God himself, notwithstanding he may eat, and drink, and rest, and act as a Pope; we have finally the Vatican Inquisition, where men are tortured, scourged, chained, burned, murdered, to the greater glory of God, by order of the Pope. This is the Vatican!

"I have often fancied to myself St. Peter (supposing he ever was at Rome, which he never was) coming again to life, and wishing to find his successor, as the Romanists term the Pope. St. Peter, a poor, humble man, clad in a fisherman's dress, accosts a passer-by, and respectfully asks, 'Sir, would be so obliging as to tell me where I can find my successor?' The citizen stares at him, sees the meanness of his attire, and the humility of his aspect, turns on his heel and walks off, crying, 'My good fellow, I know neither you nor your successor.' Peter says to himself, 'I was a fisherman; no doubt I will find my successor on the border of the river, fishing;' so he walks along the river's side, but finds nothing like his successor. He

next reasons with himself, 'my mission was to preach the Gospel to every creature, therefore I shall meet my successor in some of the squares speaking and explaining the Word of God,' and accordingly he searches all the squares of Rome, but there is no trace of his successor preaching the Gospel. Then he bethinks him, 'I was in the Mamertine prison here,' (as the Roman Catholics say he was,) 'very probably I will find my successor in prison.' He tries all the prisons; he finds in prison many hundreds and thousands of Christians confined by the order of his successor, but he doesn't find his successor in prison. Well, then, where is he? At last the Saint meets a friend who, speaking his own language, whispers into his ear cautiously: 'If you want to find your successor go to the Vatican.'

"Without sandals, poor, miserable in attire, without any clerical etiquette, St. Peter enters through the great door of the Vatican guarded by two Swiss guards with halberds in their hands. He shortens himself, passing before them, and poorly, poorly he ascends the grand staircase, and meets a number of dragoons with great, long swords, who, most likely, look very fiercely at him, take him by the shoulder, and, for all his remonstrances

thrust him out, saying, 'go! off with you!' After so rough a compliment, the unfortunate Peter, more fearful than ever, dares to advance to the servants' room; they laugh to him, as they are all richly dressed in violet, in scarlet, in crimson; to mock the man they send him to the noble guards, and from them to the knights and chamberlains, and from these to the Prelates of all dresses and denominations, and from these to the steward; and having obtained a very special license from the *Major Domo*, he at last enters the Chamber of the Pope himself. Under a great canopy of red velvet and gold, richly dressed especially in the *stole* embroidered with gold and emblazoned with the Holy Ghost and his own armorials, he sees a man, and an officious minister immediately suggests to him: 'kneel before the successor of Saint Peter and kiss the toe of his foot!' What is Saint Peter's surprise! But he must kneel, and kiss the toe, else he is suspected as an enemy, and cast into prison. Surely St. Peter would say, 'this is not *my* successor, this is not what I was; this is the *Pontifex Maximus* of ancient Rome! this is Nero or Tiberius!' And crying he was deceived, he would fly from the Pope as from a devil.

"It is said in the Holy Writ that people

are as their Priests; and the ancient poet sung, '*Regis ab exemplo totus componitur arbis,*' the whole world is arranged by the king's example; so that you will be by no means astonished to find that all dignitaries and functionaries of the Papal court, are as far distant and vitiated from their apostolic origin as the Pope himself. And as there is not there any apostolic origin at all, you will easily agree with me that they are perfectly according to their model, that is to say, the pagan court of the Roman Emperors.

*

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"Next, I cannot abstain from speaking of Cardinals, not only because they enjoy the first rank in the Popish courts, but also because Americans from time to time were and now especially, more and more, are menaced with the great honor of having three among them. What are Cardinals? They are laymen; laymen, although in name, in order, in dress, in office of priests. The Cardinal's dignity is not for the church, but for the court. This is not an ecclesiastical ministry when it can be performed even by laymen. At all events, they are not the successors of the Apostles. Pope Paul V. fixed

their number at seventy, in remembrance of the seventy disciples of Christ. Those seventy, according to the Popish authorities, in their origin were only seven deacons, created by Pope Everistus, for distributing the alms among the poor in the different quarters of Rome, then called *Diaconi Regionarii*. Gregory the Great increased that number to seventy, all deacons, with the same faculties. Thus, in their purest ecclesiastical origin, the Cardinals were merely for temporal purposes, so that I am right when I say they are laymen. And it is not to be objected that being deacons, they were ecclesiastics even in their origin. Deacon does not always imply the priestly character. In the best scriptural language, it is only a temporal function, preparing youth for the ecclesiastical ministry, but not a ministry in itself. In the Church of Rome the indelible character of her deacons, is a modern invention; and, nevertheless, we find in the Romish Church several princes and kings enjoying the privilege of being deacons, although regularly married, and laymen *in toto*. Therefore, I can conclude, that though the dignity of Cardinal is derived from Everistus's deacons, as a layman can be a deacon, so the Cardinalship remains what I defined it,—‘a lay dig-

nity for the court's sake.' But it is better to search for the origin of the name and the office of the sacred College among Pagans. In the court of the Pagan Emperors, the first and greatest officers were called *Cardinals*. Now as the Bishop of Rome assumed from the Pagan Emperors his favorite title of *Pontifex Maximus*, so from the same source he gave to his counsellors and courtiers the name of *Cardinals*. Many and many among Cardinals (being Cardinals, exercising Cardinals' offices, living as Cardinals, honored as Cardinals, Cardinals in name, in dress, in employments, in papal hopes) were totally laymen, you will conclude again and again that the Cardinalship is not an ecclesiastical dignity, but a laical one. And as laymen I would admit some palliation for their luxury; but as they persist that they are ecclesiastics, then, if the pomp and splendor of the court is a real crime for the Pope, their master, so their display in that court is also criminal. They are the successors of Christ's disciples! therefore they must be humble, meek, poor, as were the disciples of old; only, according to the age, they enjoy a few privileges! We are more educated, more civilized than the first Christians were; therefore we lodge

our Cardinals, representatives of the disciples, in very fine, large palaces, at least in very fine apartments in Rome. They have knights, servants, liveries, and horses; but that is nothing; for horses are necessary for the successors of the disciples. Then, the coach," etc., etc.

History proves this maxim: When the clergy are rich, the people are poor. The poverty of the people pays for the riches of the clergy. In proportion, in Italy, the clergy are very rich, and in the same proportion the people are very poor.

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Regarding to the priests, I want to say that they are totally forbidden to preach the Word of God, and to dedicate themselves in any active manner to the salvation of the soul. In Italy, and especially in Southern part of Italy, they waste the greatest part of their time really in nothing; they attend the funeral services for money and wax candles. They have to celebrate mass a few minutes each day, and read a little in their breviary, and this may be called their whole occupation, for out of a hundred ecclesiastics, only ten are capable of being preach-

ers. Priest-preachers are in very limited number: the majority of the priests are utterly incompetent to speak, to open their mouths about the Word of God. Sunk in ignorance and sloth, what are the consequences? The Bible says that idleness is the parent of all vices, and this is the case with popish clergy; and as the Roman Catholic clergymen must take an oath of perpetual celibacy, having no domestic affection, as husbands and fathers, they are peculiarly (I respect the very few exceptions) the fountains of immorality and infidelity. There are many in America who do not know that the body of Italian Roman Catholic clergy in Italy is corrupt. The Pope himself knows and recognizes their vices, disorders and scandals, and he wants to try to check the increasing depravity with special laws, as for instance, to ordain priests when they are about thirty years old, and to induce them to live together into some kind of home or ecclesiastical institution. Will he succeed? It is very doubtful! . . . The Italian clergy need regeneration to be moralized!

*

* *

Effetti del Celibato in Italia, c in tutti i Paesi Cattolici Romani!

SE NON CASTI - ALMENO CAUTI -



The Bishop to the priest in . . . love with the girl: "If not chaste, at least cautious."

THE BEST PROFESSION.

A colloquy between father and son.

I.

"My darling boy, you now have reached the age
When you should choose and diligently learn
Some good profession, by which you may earn
An honored place upon the world's broad stage.
How would you like a barrister to be?

A doctor, lawyer, or acquire some trade
By which an honest living can be made?
Or, what think you of life upon the sea?

"I thank you for your interest, father dear,
Though really I had thought you more discreet;
But you must know my mind, my thought sincere."

"Speak, my dear son, I want your views complete,
Your words, I'm sure can give me naught but joy.
You've ever been a good, obedient boy."

II.

"I'll tell you, frankly, none of these
Stern occupations suit my view of life,
For they require hard work and too much strife
And I was born to live in quiet ease."

"What wish you, then, to be? What would you do
To give you aid from nothing I'll recoil."

"Well, then, I wish to live quite free from toil,
And would all care and vexing thought eschew."

"You precious rogue! But tell me, if you know,
How you can live from labor free? Come, tell
The secret of the art if this be so!"

"O! pshaw! papa, you know the secret well!
I'll choose for my profession what has least
Of work to do—I'll choose to be a priest."

—Translated from Italian by Albert R. Dyer.

Now a few words about the monks and the friars. They seem to be holy and enviable institutions, but it is not so. The universal opinion is that no good feelings exist between monks and monks, friars and friars. They have no unity of heart, no unity of doctrine, no unity of worship.

No unity of heart, as the Franciscans conventual are opposed to the Franciscans zoccolanti; the zoccolanti opposed to the Franciscans capuchins, the capuchins opposed to the Franciscans Reformed, and so forth. No fraternal understanding exists between the Augustinians with stockings and the Augustinians without, nor between the Carmelites with shoes and the Carmelites without, nor between the Camaldulenses with leather shoes and the Camaldulenses with wooden shoes, and so Barnabites, Schoolopians, Somaskes emulate each other in the same way, and these (few individuals excepted) are all against the Jesuits; and in revenge the Jesuits, under a varnish of great respect for all, despise all, and establish themselves over the ruins of all others to promote alone "the greater glory of God." So in the Romish system we have the religious masquerade of many different clothes: the white, the black, the brown, the red, the

azure, the gray cloak, and as the cloak is different, so also is the heart. Therefore no unity of heart.

No unity of doctrine, as every monastic order has a peculiar school; and as each school differs from others in theories and forms. Augustinian, Thomistical, Scotistical, Molinistical systems in a perpetual war among themselves; not a war of kindness and mutual friendship, not a war conducting to the victory of truth, by explaining its way, but a war of bitter controversy.

There are profuse sophistries, subtilties, witticisms. Then all teaching remains doubtful and confused for the chair, for the pulpit, for the confessional.

In the question of the immaculate conception of the Virgin Mary, for example, Dominicans and Franciscans agree together as fire and water, and sanctimoniously they exchange the name of heretic.

No union of worship. Almost each order keeps its own worship, different from others in prayers, in dresses, in ceremonies, in singings, in all; and not only in secondary matters, but in the leading point of the popish worship—namely, the mass—which is celebrated among the different species of monkery with great diversity of forms and words.

But, after all, the monks and the friars are, as the priests, bound by vows: they belong to a system, with the only object to spoil and to depress the society for the benefit of Romanism and its Pope.

*

* *

The nuns are the spiritual sisters of the priests and monks and friars. Priests and monks and friars like to have females about them. They are very gentle-speaking ladies, very delicate ladies, but they are antiscipitural, because we cannot find them in the Word of God. Christ never compelled men and women to enter a monastery against the general rule and providence of God.

What are they doing? Those who live in what is called, in Latin, *Clausura* (that is concealed in the monastery) paint wax candles, make small rosaries, scapularies; take care of some innocent lamb, the wool of which is to be used to make the *pallium* of the archbishop. They, of course, cut, sew, wash, iron, perfume the dresses to be used by the priests in church; they prepare, largely, artificial flowers and costly embroideries; they manufacture by wax silk, paper, beautiful little shrines for relics; they take particular care to create dolls of every description, but

especially of *Bambinos*, and nearly all their cells, all the corners of their nunneries, are filled with *Bambinos* with beautiful curls, beautiful eyes, beautiful ribbons, beautiful cradles, beautifully done by them for the purpose of exciting their cold hearts towards the infancy of Christ. Do you want to know something about the kitchen? Oh, you have no idea: they make very fine sugar-plums, excellent *bonbons* of the best kind of sweetness; the *merringues* of the nuns are so good. How delicious are their confitures! When the father confessor is in bad humor, to satisfy his mouth they present him a delicate sweetmeat. When the archbishop visits the house, he is always presented with a large plate of sugar-plums, and so with their priests, their keepers, their friends, their birds and their cats.

In the day of their solemn profession the nuns are warned to forget the house of their fathers and their mothers; to forget their brothers, their sisters, all their relatives, all the world. They must live under immediate influence of their father confessors, who generally are Jesuits or Jesuitically educated. What can the society expect from these, who do not belong any more to society? Society must have wives and mothers, and to in-

struct young girls in their future duties of wife and mother, wives and mothers are the true, the natural, the only desirable teachers.

Another thing: Do you suppose those nuns, cooped up in monasteries, are content and satisfied? If you do, you are much mistaken. Some beautiful language is employed to cast a fictitious charm around their sad condition. The nun is termed the dove of heaven, the spouse and wife of Christ. But what kind of liberty does this dove of heaven and this spouse and wife of Christ enjoy? Iron gates, iron doors, iron bars, iron padlocks, iron windows—all is iron around the spouse of Christ and the dove of God. Do you think a young lady sixteen or eighteen, or even twenty years of age, who chooses a monastery, knows what she does? At this age is her mind ripe for such a perpetual sacrifice? No; listen! Many become nuns through despair, because they do not obtain as a husband the beloved man. After the first delirium of the passions, they become repentant of the great sacrifice made for life, and then the regrets, violent at first, subsiding at last into deep, blank, rayless despair. Many are compelled to take vows by relatives, parents and confessors; the relatives are selfish, the parents are poor, and the girl

must be got rid of; or they are rich, and then other children are to be advanced beyond their parent's condition; or, if there be no other children, and the maiden be the heir to wealth, the confessor sees in her a rich prize. This girl, from her entering the dismal gates of the convent, till her release by death, lives always in despair.

Do not ask me if there be anything immoral in those institutions. I want to be discreet. I will content myself with this general proposition: Within the walls of monasteries is often found the "abomination of desolation," as is stated in the prophet Daniel.

I am in America, and I have learned a great deal about the white slaves. Ladies of America, I appeal to you: think of the slavery of nuns, of so many young girls who have been lured or forced into convents. If you will find but *one* in all America so chained, so tortured, so destroyed, *arise*, disclaim nuns and nunneries; take away every prop on which so foul a system leans, in order to rescue from her slavery, from her living tomb, this only one—

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To support this immense ecclesiastical

army it is necessary to raise a great deal of money, for no education, or for a false and bad education, where there is no aspiration and pulse for freedom. We know what kind of people, priests, monks and nuns have prepared in Italy. But really they want nothing. In Italy the ecclesiastics possess hundreds of millions of dollars and monasteries, which increase every year, especially in Rome, after their expulsion from France; possess a yearly income of several thousand dollars, while many families are poor and in need.

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Now, in conclusion, just a word to American friends, to give my humble advice.

Americans, take care of yourselves. You have already many priests (three cardinals), monks and nuns. (I am not attacking the private persons of priests or cardinals, monks and friars, but rather their system and what they represent and want.) The cardinals must live in their princely state, and the ecclesiastics prefer the best of everything. They ask, at first, a small corner, a neglected, useless corner, where they may build a little altar, a small, modest chapel, and worship their God according to their

faith. This for few months, for few years, while they have other work on hand, which they urge forward energetically, untiringly, adroitly, unscrupulously, secretly, Jesuitically! And then one day you will see their modest chapel grown into a cathedral and cardinals poured into your community, and palaces rise to receive them, and squares are too small to contain their churches, schools and institutions. A little longer they will advance still further; their temples, their palaces, their domains will spread so far and wide that there will be no longer room for Protestants. Times have changed! If they will permit the Protestant people to have a "little corner and a small church to worship God in, according to their faith," it will be a marvellous toleration!

Americans, beware! Cardinals, priests, monks and nuns are firmly established now, with your money, and they are supported and maintained with your money. But you say there are some good priests, simple-hearted men; but what does this show? It shows that the system is more dangerous: these good, pious, simple men are but instruments wielded by the Jesuistical to deceive people. The Jesuits! oh, what a sad, awful theme! on which I have no space to speak.

You have them now: you have them everywhere, openly and in disguise. There is in Baltimore the so-called "Loyola College," awful title, which cannot be tolerated in Italy. You have Jesuits, now, at work against Protestants; you have hundreds, you may have thousands of them. The world likes to be deceived: it likes men of simple, devout, humble appearance; the Jesuits know the world, and they appear simple, devout and humble. But they are all the same, and under this clothing of lamb they all carry one heart, the heart of the wolf.

Americans, look back to your history! Without cardinals, priests, monks and nuns, and specially without Jesuits, your fathers made their glorious independence, and your present powerful freedom, and must preserve it.

II.

What do Italian Priests Make the People Believe?

In Italy, where the Roman Catholic Church is dominant, priests make our people to believe in many kinds of superstitions and in many works of supererogation. Here is a specimen :

Infallibility of the Pope, the Vicar of Christ (who was poor, humble and crucified). His vicegerent upon earth, sole arbiter and interpreter of the will and law of God.

Mass, as the renewed sacrifice of the cross.

Transubstantiation.

Purgatory.

Confession and absolution by the priest.

Indulgences.

Worship of "Madonnas."

Worship of images.

Invocation of Saints.

Relics of Saints.

Celibacy of the clergy.

Monasteries and convents.

Church processions.

Holy water and holy wafers, etc., etc.

The result and the consequence of these absurd doctrines has been the inundation of agnosticism, atheism, religious indifference, atheism, socialism and, recently, modernism.

The great French writer, Bossuet, said: "Christianity—namely, the church of Christ—is all in one piece; but Papacy is composed of many pieces, put together in different ages, by different hands. The date can be assigned of each pagan addition made by the ordinance of a Pope; and these pagan additions are the most profitable to the priests, who uphold them."

That is enough! No comment!

But Italians in America, chiefly immigrants coming from little towns and villages of South Italy, know nothing about those doctrinal points of the religion which blindly they follow, and about the real nature of Roman Catholicism.

I will say few of the things which Italian priests and monks in America want the people to believe.

Every year in Baltimore two monks come to try to get Italians for a week or two in the church for some kind of religious exer-

cises, which they call *a Mission*. What is the real motive? It is to misguide the people against the Gospel Religion and the Protestant faith. They teach and make the people to believe that anyone born a Roman Catholic must remain one, live one and die one; but for a Protestant the matter is different, he must change his religion and become a Roman Catholic. Why? Because the only Roman Catholic Church is the true church, and there is no salvation outside of her.

In Roman Catholic Church only, you may find many and different saints, who can everywhere relieve sicknesses and all human exigencies, so that, for instance, St. Barbara is for thunder and lightning; St. Anthony of Padua for recovery of stolen or lost goods; St. Apolonia for toothache; St. Lucy for diseases of the eye; St. Blasius for sore throat; Saints Pascal and Nicholas for helping a young lady to make a good match; St. Roch for pestilence; St. Dominick Sovian for bites of snakes; St. Peter Crysologus for mad dogs, and so on. There is no pain, trouble or danger that has not its particular Saint, who is applied for and paid (his priests are) for his services.

In the Roman Church, according to the

martirology, there are more than a hundred thousand Gods—that is, Saints—who are the real substitutes for the pagan gods, having the same names, attributes, apparitions and power.

These Gods or deities are abundant in Italy, but not in America, because among Protestants, the Romanists or Roman Catholics conceal many of their idolatrous tendencies.

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What first attracts notice as one enters a Roman Catholic Church? Vessels which contain the so-called *holy water*. Who can make this holy water? Only the priest. The faithful approach the vessel: the gentle folks using the tip of the finger; the low people the whole hand, making with this water, on their forehead, the sign of the cross.

This water is used in many ways: indeed, the church makes of it a specific against all human ills and a propitiator of fortune in every undertaking. If the people are sick or threatened with dangers, they are told to lay in a good supply of holy water: it is their best antidote and munition. It is employed to sprinkle the pyres and dead bodies, in exorcisms against malignant spirits. Roman

Catholics use it to expel devilish temptations from their minds.

The priests push the use of this patent medicine still further and lower, for they hold it potent against the ravages of streams to prevent the potato disease, to anathematize and destroy all kinds of pernicious insects. There is an especial festival of St. Anthony, who, as presiding over beasts, especially mules, horses, asses and pigs, is expressly worshipped on the 17th of January. The priest, dressed in a white linen stole and cloak, sits on a bench with the relics of the Saint and a supply of holy water. Before him come mules, horses, asses and little pigs, decorated as if for a wedding day, with ribbons and bonbons. Then, seriously and majestically, book in hand, he prays God in behalf of those mules, horses, asses and little pigs. Next, with great propriety of demeanor, he sprinkles the animals with holy water; then with the so-called relics of St. Anthony he makes the sign of the cross on all the horses, mules, asses and little pigs, saying in Latin: "*By the intercession of St. Anthony the Abbot, God deliver thee from all evil, Amen!*" He does not offer them the relics to kiss, because they are not intelligent enough to do so.

In the Romish priesthood are major and minor clergy; and at the top, the *Pontifex Maximus*; next, clad in the scarlet dress, we find the Romish cardinals. The Pope is high Priest and King, God over earth, offering his foot to be kissed.

In despite of Christ, who sat at the last supper in his ordinary dress, and of the Apostles, who preached in their common clothes, the worship in the Roman Catholic Church commends itself to the ignorant, sensual eye by rich and variegated attire, to exercise their influence on the children and on the vulgar mind. Change of color, as well as richness, is made auxiliary to the Popish ritual. Five varieties are used in celebrating mass: White, red, violet, green and black, and each has a different significance. The violet, for example, is appropriate to the seven pains of the Virgin Mary and to certain days before Christmas; the green to certain Sundays after Easter; the black to death and purgatory; the red to the Holy Ghost, the Apostles and martyrs; the white to bishops, confessors, virgins, the Virgin Mary and Christ. The dresses of the Pope and cardinals at the great pontifical mass in the Vatican is wonderful.

Baltimore will see no such sights at the

exhibition, "The World in Baltimore." I am sorry that in this great occasion of the World Missionary Exhibition, the committee excluded the work of missions in the Roman Catholic countries, and the "World in Baltimore" will not be enriched by the wonderful show of the gorgeous, variegated robes, the fancy dress with which the Roman Catholic Church makes her toilet, to please herself and others, studying to cover her deformity to deck her skeleton. Remove these dresses and what remains? Pagan bones and the smell of death!

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But the priests, as far as my judgment goes, have succeeded wonderfully in establishing, and in keeping in Italy and among Italians, the superstition of the "Madonna worship."

From the dawn of Italian history can be traced in our people a tendency to superstition: it can be followed down the course of time, before and after the Roman Empire, during the dark ages and to the present day. This proneness to religious excess has been adroitly taken hold of by Romish priests. The madonna worship by the Italians is a phenomenon!

We have in Italy:

1. The Madonna's house of Nazareth (in Loreto).
2. The hair-band of the Virgin (at Bologna).
3. Her wedding ring (at Perugia).
4. Plenty of her dresses, in great variety of colors.
5. The stamp of her feet.
6. Her fresh milk (in Rome and in Sicily).

At every step we stumble against an altar dedicated to the Virgin, a church consecrated to her worship, and every day we hear of all sorts of prodigies wrought by her.

The priests have made Italy the nation of the Virgin. The people are taught not to call on Jesus, but, rosary in hand, to call on Mary, the Virgin Mother. Now, listen:

The Italians are an ideal people: beneath their soft and sunny skies, amid their waving plains and meads and bowers of loveliest hues; beside their historic streams and on the shores of their placid seas; in sight of their "purple Appennines" the ideality of the scene centers and becomes a part of their souls, and they are a nation of poets. But, alas! the poetry of their nature is

changed by Roman priesthood into bigotry and superstition. The imaginative poetical worship of the "Madonna" has become dear to the warm Italian heart, and they spent vast sums of money for it. Her altars and temples are extremely rich, abounding in gold, silver, diamonds, mosaics, carvings, laces, embroideries, all wrung from the sweat and blood of the people. All her festivals cost the people dear. All her shrines and sanctuaries, everywhere, are exorbitantly rich, and maintained at an exorbitant expenditure, wrung from the wretched people in minute sums. The people are plundered to support this superstition; they starve, while the wealth extorted from them exceeds the united wealth of all the monarchs of Europe. They intend to honor the Madonna, but they are blind; they do not see that the Madonna does not eat, but the priests eat sumptuously and voraciously. These vast sums, applied to commerce would make the prosperity of Italy, the safety of all Italians; but they are robbed from the community and set apart for dumb, idle, idolatrous show, to inflate the pride of Jesuit priests, to lead foreigners to visit, marvel at and pay a tribute to the shrines of the blessed Virgin Mary.

Oh! Italians can be excellent Christians

without a Madonna: eternal salvation can be obtained without a Madonna. The worship of Christ makes brave heroes, moral giants; the worship of Mary makes pigmies.

The priests make the people believe that Mary is co-Redeemer, co-Mediator and all powerful in Christian world; that she is mediator between man and Christ.

So, Christ is no longer our faith, our grace, our hope, our salvation, our joy; but Mary is all.

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How is the Virgin Mary worshipped?

In practice Mary is worshipped and invoked differently, according to her names, dresses, colors, miracles, attributes; and the people believe that an image of her has nothing to do with another. People choose their Mary. Whose fault is this? The clergy itself is the chief promoter of exciting devotion to one image than to any others. It is the priests only, who perform and publish the different miracles of the different images; it is the priests only, who carefully keep the different Mary's sanctuaries, and reverently preserve those images from all eyes under curtains, in order to warm devotion by blinds; it is the priests only, who

attempt to raise the pious curiosity of the masses towards their images by discovering them before the people in the midst of candles, incense, songs, organs, bells and firing of guns; it is the priests only, who create the fictitious power of their images by filling the sanctuaries with thousands of wax, wood and silver votive offerings; it is the priests only, who attract the crowd to their images by offering the greater quantity of indulgences (making it as large as they can) to be gained in a different way, and the more easily; and when the plenary indulgence (that is, the complete forgiveness) is no more attractive to the people, they invent the *toties quoties* indulgence in behalf of their images, that is, the plenary indulgence to be obtained a thousand times in twenty-four hours; it is the priests only, who claim the monopoly to crown the image of Mary in gold and jewels, and grant the ambitious privilege to the most wonderful among the miraculous dolls.

Behold! new priestly jugglings come to prove how disgusting is this idolatrous worship of Mary. In many parts of Italy the priests set up at public auction the honor of carrying the Virgin in her processions. The sacred auctioneer, standing amidst a crowd, cries: "For the distinguished honor of car-

rying the Virgin in procession, two dollars—two dollars—two—two—two—three dollars, three,— any advance? three — three — etc. etc.” This sounds very ridiculous, but that’s fact.

Priests want to keep the people blind, and want them to invoke blind worship. The first effect of this Mariolatry is to dethrone Christ. It is that people have recourse to the Virgin Mary to obtain strength against temptation, good health in illness, a journey without accidents, prosperity in business, a blessing on the family. In tribulation, in distress, in anguish, in death, application is always made to the Virgin Mary. In private and public, in families and churches, prayers are offered to the Virgin Mary. To sweeten the lips and the heart of the devotees, her name is hourly invoked, and the worst blasphemies are those against the Virgin Mary. Three times a day the bells announcing sunrise, noon and sunset, invite the people to kneel and pray to the Virgin Mary with a particular salutation. The gratitude of the people after severe calamities is always expressed to the Virgin Mary.

The priests make the people believe that their salvation can be more easily obtained by means of Mary than of Christ; they say

that damnation is impossible where there is devotion to the Virgin Mary.

And what it is said of the worship of Virgin is applicable to that of saints. Mary is co-mediator. Saints are sub-mediators.

Oh! what a chain of absurdities is papal system, which is all profitable for the superstition of the people and the pockets of the priests. If there was not a perpetual benefit for the priests, we would have no more Madonnas, no more Saints at present time. As the spiritual worship of Christ is incompatible with the greedy ambition of the priests, so they adopt everything to satisfy all their senses, by flowers, incense, music, draperies and theatrical display, help the inordinate lives to be saved by means of priestly absolutions and Saints' mediation: the people for their part would pay a little and a blind reverence to the priest.

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May our people purify their hearts in the Word of God, and come in spirit and truth, asking Lord for everything they need, for daily bread and eternal salvation, through Jesus Christ only.

Oh! Christ, we believe Thee; help our in-

credulity! Without Thee our heart is as nature without the sun, our soul is as arid as the earth without water. Descend, O Christ! with Thy grace and visit Thy vineyard, and grant to it to make holy grapes for the eternal banquet of Thy celestial mystics. Oh Christ, make us forgetful of any other name but Thine! Jesus, sweet name to the lips, sweeter to the heart! May it be my invocation during life, my hope and my comfort in the hour of death; my joy, my glory, my crown forever and ever in heaven! Amen!

III.

My Conversion from Roman Catholicism.

I was converted about fourteen years ago. I was in the Roman priesthood for five full years, administering sacraments and saying masses *pro vivis and defunctis*.

I lived in a season of intense inward conflict, alone and in darkness. I received the light of the Gospel and the strength to follow Jesus not all at once, but little by little; and so I was in perplexity and anxiety for several years, during which time many things happened to me, hearing the voice of God calling me out from the superstitious, idolatrous, papal priesthood.

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When I was a boy twelve years old I had a strong desire to serve God. According to the means of knowledge, my parents were very glad to have me wearing the priest's long dress, to put me into the seminary of

Bari, a large city of South Italy. There I spent ten years in a course of studies in the "Ginnasio e Liceo," and then in the philosophical and theological school.

While I studied theology, I could not fully comprehend two doctrinal points: the infallibility of the Pope and the Purgatory. A few months before my ordination to the priesthood, the Methodist Episcopal Mission came to start work in the city of Bari. One afternoon, while taking a walk, my attention was called by large notices attached to the walls of the city, giving invitation to hear the preaching of the Gospel. I was very much surprised in reading that kind of invitation, having learned that only the priests have power and authority to say the mass and preach the Gospel.

Next day I asked my professor of the theological school about that kind of mission and preaching. He said: "Oh, yes, I know it, it is a Protestant mission; this is one of the bad effects of the liberty we have now in Italy. But you don't pay any attention. It is very bad, and the worst is that the pastor of that mission is an ex-priest, who was my professor in theological school."

I was extremely surprised to hear that that pastor was a priest and professor of

my professor. I pitied him in my heart, as a lost soul, and I wished to go to him and try to convert him and bring him in the faith of the Holy Roman Church. But I was afraid, and I was kept too busy in preparing for my priesthood. I passed splendidly my examinations with honor, winning the first prize; and I was ordained priest with strong doubts in my mind about the infallibility of Pope and Purgatory. By and by I became much concerned about my own salvation and could not take any delight in the things of God.

One day, in a conversation with my Archbishop Mazzella, of Bari, who loved me so much, it was agreed that I should go to Rome and study in the "Universita' Gregoriana" more deeply the doctrines of the Roman Church. I came in contact with the Pope himself, cardinals, bishops, jesuits and priests and monks of every kind and color. I spent four years in the University of the Pope, but instead of light, I found more darkness. I made my confessions to wiser priests, and they told me that I must believe in the teachings of the church, and that my doubts were temptations of the devil. I studied the inside of the organization of the Romanist system, and I found that many



RELIGIONI ET BONIS ARTIBVS

PONTIFICIA VNIVERSITAS GREGORIANA

COLLEGI ROMANI SOCIETATIS IESV

Anno superiore *Guglielmi Franc. Carm.* iuvenem christiana probitate solertique praeditum ingenio, praemia laudi rependentes, Philosophiae Baccalaureum renuntiavimus. Quandoquidem vero hoc anno ipsemet commendatissimum opus exornare pergens ex praescripto ad Ethicae, Metaphysicae specialis, Physico-Matheseos, et Physico-Chimiae studia animum sedulo adiecit, suique in huiusmodi artibus profectus tum pluribus exercitationibus, tum peculiari ad id facto periculo testimonium probatissimum edidit, nos illum pro merito Philosophiae Prolytam salutamus et declaramus; illique insuper auctores sumus, uti anno insequenti gnaviter industrieque imponat operi coronam, sibiue supremum in Philosophica facultate honoris gradum promereatur.

Romae, *29 Novembris* An. Christ. ■ DCCC. XCV

Francesco M. Carini S. J.
Rector Pontificiae Univ. Gregorianae

Michael De Maria S. J.
Praefectus Studiis regundis



Diploma in Philosophy issued by University of Pope
to the Rev. Francesco Guglielmi.

prelates and priests did not believe the faith which they professed, save in order to get a living. My soul was not satisfied; it was hungry and thirsty for truth.

One day, walking in a beautiful street called "Venti Settembre," I saw a big, nice building, on which I read "Chiesa Metodista Episcopale." This denomination was not new to me. I approached to a window, where a paper titled "L'Evangelista" was hanging. I read in it, the name of the editor, and he was the same man who was in my city of Bari as pastor of that mission. I was glad. I knew he was an ex-priest. I felt encouraged. I thought soon to go to him; but I was afraid to be seen going in a Protestant building with priest's dress. But I felt strangely attracted, and I wanted to go anyhow. I arranged with myself to lay aside temporarily my priest's dress and wear a common suit, which I did, in the night, with the favor of darkness.

When I was before that pastor he said to me: "You are a priest." "No," I answered; "you see, I wear a gentleman's clothes." "Yes," he replied, "it is written on your forehead that you are a priest." I was very sorry, thinking that I carried with me the marks of Roman Catholicism. "Well," I

said, "it may be, but I want to know the difference between your religion and mine." That pastor understood everything and said: "I know all your trouble, I was in the same position; you want light, but you cannot find it among darkness. Here is a book," and he gave me a Bible. It was the first time in my life I had the Bible in my hands. Of course, I had read and studied several philosophical and theological books, containing the extracts from old and new testament, but never before that time I had the Bible as it is. The reading of the Bible fascinated me, and I found in it the solution of my doubts and the answer to all my questions. It began to work in my heart. I liked very much the company of that pastor, and I went to see him very often. He told me many new things, specially to take courage in following Jesus and about the baptism of the Holy Spirit.

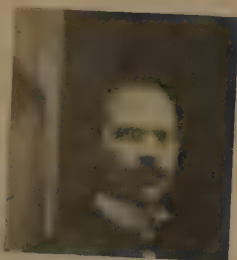
I began, little by little, to open my eyes, to rejoice in my enlightenment. Although I said the mass, I did not believe any more in it, that I could receive every day in my hands the body and blood of Jesus Christ, and that through mass I could help the living and the dead. I remember that for several months, while in the morning I celebrated the mass

in Roman Catholic Church, at night, wearing a common suit, I attended Protestant services, taking part at the prayer meetings.

That pastor began to make me consider that I was out of the pale of truthfulness, honesty and common morality and should abandon Romanism and live a straight life before God. But I could not accept his suggestion. It means to lose everything, every comfort of life. I could not give up my nice position as a priest with a good profit of money. The consideration of losing my business, the friends, and, above all, the affection of my parents, and specially of my mother, was the sword that pierced my heart. Still I was worried about my future and my salvation. What to do? God knows the tempests



Bound and in Darkness.



Free, but Persecuted!

of my heart, which can be more imagined than told. I was not able to make any decision.

One night, after two hours of interesting conversation with that pastor in his study room, he asked me to have a prayer. I smiled, but I went on my knees. He prayed for me very earnestly; he used my name and my heart was touched. I heard the voice of God in a strange way which I cannot tell. It was a benediction to me, which pushed me up. I realized the presence of Jesus in my heart, and in his presence I was able to look up and to forget everything and everybody; position, home, friends, parents. I saw the light through the Bible, I heard the voice of God through the Holy Spirit in the Lord Jesus; light and voice not ordinary things for me and unknown in my life as a priest.

After the prayer, shaking hands with the pastor, I told him I felt another man, a child of Jesus saved by His grace. After a week I abandoned the material and moral dress of a papal priest and began to tell to everybody that I was no more a slave to superstitions of the church and the Pope, but a free man in the religion of Christ, for which I was ready to suffer.

I had a hard time. It is impossible to

comment here upon my domestic and social troubles. My parents and relatives and friends made an attempt to capture me and bring me back to the fold of the Roman church, but I got away from them. I was tried, and brought very low. I became very poor materially, but rich in Christ—His Gospel had affected my mind and heart. I lost my position. I lost the affection of my mother and father and brothers, but I could realize the promise of God: "When thy father and thy mother forsake thee, then the Lord will take thee up."

God was a quiet worker in my heart. I recognized the finger of God tracing my life, calling me out of the darkness of Romanism. The divine grace has been so mighty that I have felt the new birth. Oh! there must be truth and power in the Gospel religion, otherwise my change never would have come over me. I am speaking of things which I have tested and handled.

Of course, the priests and clericals made malicious attacks upon my life and moral character. These attacks I have answered, and answer in living and teaching Jesus. I know something of the inside of the Roman Catholic organization and the methods they use in misrepresenting persons, things and



Rev. Francesco Guglielmi Celebrating the "Mass,"
With Doubts in His Mind and Spiritual
Conflicts in His Heart.

facts. The bishop of souls, Jesus Christ, has confirmed me in the truth and love. Nothing can separate me from His love, His blessed Gospel, His blessed Name, and His blessed evangelical doctrines have made me glad and strong.

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I never expected to be a Methodist preacher. I can see, now, a thousand chances, as men would call them, all working together, like wheels in a great piece of machinery, to fix me just where I am; and I can look, now, back, to a hundred places where, if one of those little wheels had run away, if one of those little atoms in the great whirlpool of my existence had started aside, I might have been anywhere, but here, occupying a very different position. I rejoice in what God has accomplished in me and through me. May He continue to use me to open eyes of the blind, to bring light to those who sit in darkness, and to lead out of the slavery, delusion and corruption of Romanism the precious souls for whom Christ lived and died.

I do not want any proof that "the Methodists in Rome do not make permanent Methodists of Italian Catholics, and the means employed by them are not honorable."

Archbishops and bishops of the Roman Catholic Church speak of the things which are in their imagination, at least. The Methodists in Rome are human agents and instrumentalities in the hands of God for the moral elevation and salvation of Romans, as Methodists in America and in Baltimore are working, through mission work, among Italians of America and of Baltimore. It is the old false statement jesuitically spread that the Protestants pay.

The fact is that the sincere Italians are tired of Roman Catholicism, and do not trust any more in priesthood. They seek the truth and welcome it through the work of different Protestant denominations. The Methodists are active, that's true, and I know that the means employed are honest and very honorable. They do aggressive evangelistic work through the press and educational institutions. They have kindergartens, colleges for boys, girls and young ladies.

I can say with conscience that the work of our Methodist Church in Rome is a work of service and obedience to Christ, is both effective and permanent.

The Roman Catholic Church does not control the people in Italy. The Italians need

a religion, not of dogmas and ceremonies, but that which takes hold of life, rules body and soul and makes them better men and women—the religion of Jesus Christ.

The Romans of Rome do not believe that the Pope is the Vicar of Christ, in whose hands are the keys of heaven to admit or reject whom he pleases.

The Romans of Rome call the fine building of the Methodist Church in Rome the Vatican Protestant. If the Methodists will continue to work with the same faithfulness and activity, this Vatican Protestant some day will move into Papal Vatican, and some other Vice-President of the United States in the future will address the Methodist people in the great Vatican, vacated by the Pope and his court.

IV.

The Gospel and the Black Hand.

This attractive subject is given, not to furnish food to vain curiosity of the reader, but to inspire him to do something for the interests of the Master's kingdom.

America is a free country, and Italy is a free country, too, thank the Lord! But America is the land of the Bible, and Italy is the land of Roman Catholicism, which is the national religion at the present time. The papal church has had practically unlimited control in Italy for sixteen centuries, and she is supported now by the public money, with the negative result of uplifting the people.

The churches in Italy are countless, and they are well attended. On Sunday morning multitudes of people go in the churches and out in a continual stream attending the masses: you receive the impression that there is much religion among Italians. If you

like to attend any service for a little while, here it is what you will see: Without any regard of time and order, people go in and out of the church during the service at their own sweet will; here, on one side, on the steps of the altar a number of children—ragged, shoeless children, playing unmolested; there, on the other side, boys with brown legs climbing the bronze gate in front of another altar: While here you see a devotee like to be in rapt attention, there, a little farther, you see people engaged in gossip, in whispers sometime, while the clouds of incense fill the atmosphere. During the performance, hundreds of people march about: some are irreverent, being laughing, joking and taking snuff; and even the priests, who are not at the moment officiating, conduct themselves also as if at some music hall promenade.

The religion of the majority of Italians is superficial, not spiritual, and without any sense of moral obligation; therefore, there is nothing in such a kind of religion, which has power to influence for good and for the best, on the consciousness of our people.

Now, if the man, *physically*, is the result of what he eats; *morally* is the result of what he thinks in his home and society life; *spir-*

itually is the result of what he feels in his own church life. The papal religion calls for ritualistic ceremonies and for veneration of material things, and not for affection, unselfishness, brotherly love and service for others. How grossly are mistaken those good Protestants who think that there is little difference between Roman Catholicism and evangelical Christianity.

If the Italian cannot feel the sense of elevation in his religion, the fault is not with him. If the Italian, despising every spiritual feeling, becomes free thinker, infidel, agnostic, anarchist, member of lawless societies, the fault is not with him. If the Italian, specially in some places of Italy, is very careful not to omit kneeling to a cross, or sprinkling with holy water, while he will have not a scruple to kill a man, the fault is not with him.

But whose fault? Listen! These lawless organizations, called *the Black Hand*, *the Mafia*, *the Camorra*, are essentially the product of Roman Catholicism, having been originated in the convents among the lazy monks of the past centuries. The people have learned and have been trained by their religious leaders. Friars and priests have been and are members of these societies. All

remember the Viterbo trial of forty-one Camorristi, among whom the Rev. Father *Ciro Vitozzi*. Here it is what the press reported, briefly :

“Viterbo, Italy, February 26.—This historic town, called by ancient writers ‘The City of Handsome Fountains and Beautiful Women,’ has not been a centre of such interest as now since the thirteenth century, when the Conclave which resulted in the election of *Theodore Visconti* as *Gregory X.* met in the Episcopal Palace here. The Conclave continued in session for two years and nine months, during which time the city was the scene of continuous violence and bloodshed, among the murdered being the English Prince *Henry*.

“At the present time it is a criminal trial instead of a conclave which attracts the interest of the whole world. The leaders of the dreaded Neapolitan Camorra are about to be judged, and the case may rival in duration the Conclave of 1271, with the difference that while then the people removed the roof of the Episcopal Palace to force the cardinals to come to a decision, there is now no way, according to Italian legislation, to shorten procedure of the courts.

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"It now appears that the release of Erricone and his gang was due to the intervention of a priest, Rev. Father Ciro Vitozzi. The scene which this priest organized was dramatic and effective. Vitozzi is Erricone's godfather. He went to the judge and solemnly said: 'I swear in my sacerdotal character that you are about to condemn those who are innocent. I know the real murderers, but I cannot reveal their names, as they came to me under the seal of the confessional.'

"The priest put the authorities in communication with one Ascrittore, who was alleged to have confessed to the murders. This man denounced two others, De Angelis and Amodee. All three were criminals and fugitives from justice. When found they established alibis, but in the meantime Erricone and his assistants had been released.

"Later the priest was accused of being a member of the Camorra, and the investigation turned again toward Erricone and his companions, who were once more arrested on new and further evidence."

The common people affiliated with the Black Hand Society are, mostly, devoted men, especially to the Madonna. They carry in their pockets and often kiss her little pic-

ture, and pray her protection against the carabinieri and policemen; and when they escape the penalty of the law, they will recognize the fact as a miracle performed by their Madonna in their behalf, and a mass will be paid to a priest in thanksgiving.

Of course, there are thousands of Italians, who, though born and reared in the Roman Catholic fold, do not believe in the "Madonna," and despise any kind of religion, and feel at liberty to live according to their own sweet will.

Oh! how our people have been deceived by Romanist system!

But there is hope of regeneration of Italians, so bright and vivacious, and so keen on progress in every respect.

Nevertheless, in face of some dreadful cases, some Americans may think that Italians are bad and incorrigible souls. I beg of you to grant me the kindness of telling you that the crime is not a bad peculiarity of Italians, but a fatality of men of all the world. The delinquency is common to all countries, to all nationalities. Crimes are committed by Italians; crimes are committed by Americans: good actions are accomplished by Italians; good actions are accomplished by Americans. Sin is not deeper

in Italians than in Americans: the causes of distress or pleasure, of hate or love, are the same with Italians as with Americans.

I know that your spirit is stirred when you see the Italians given to idolatry, which is an insult to the spiritual nature of God: it is not their fault. Give to them the Gospel opportunity.

Sometimes the name "Italian" has been to many a synonym for contempt, but Italians have infinite examples of noble doing, of intellectual ability, of devotion to high ideals, of patience under persecution, of strenuous sacrifice for the truth.

Give them the Holy Scripture, the pure and simple religion of the Gospel, and you will make of them an ideal people. Moral and social troubles in communities where the lamp of the Gospel is kept burning are reduced to a *minimum*.

Italians, as well as any other people, cannot be changed by the papacy, by the Roman Catholicism. Some time ago a little pamphlet, with the title "The Immigration Problem, and How to Get at It," was given to me. I was surprised to read these words: Remember that Christianity does not necessarily mean proselyting from the Roman Catholic Church, and that much of their need

may be met without violating their religious faith. Faith in what? Faith in those errors, false doctrines and superstitions: faith in idols, in ceremonies, in priests, in confession of sins to men, in holy water, in holy bricks, in holy altars, in holy surplices! These things are not holy! God is holy; His truth is holy; holiness belongs not to the carnal and the material, but to the spiritual.

God forbid that I should censure those who are sincere and honest and belong to Roman Catholic Church. So far they sincerely speak but what they believe to be true, I am sure they will never lack a full toleration in this country. I hate their doctrine, but I love the men. If the Cardinal of this city, like the other cardinals of Italy, believes that the Bible, the Word of God, does not work salvation, let him say so; but if he does not believe in his heart, and yet subscribes, and, yet more, preaches and recommends the reading of the Bible to gain the sympathy and friendship of the American Protestant people, this is a flirtation to equivocate, to cover the enmity; there is a serpent under the grass.

Let us oppose their teachings by all scriptural and intelligent means. There is a vital and eternal difference between truth and

error. The Italian people must live and rise and go forth free from superstition, and from errors of popacy and from sin, to serve the Lord. The voice from heaven, through the missions among them, has been uttered. Thus said the Lord: "Let my people go, that they may serve Me."

Be faithful to God and His truth, and give the Gospel to Italians! God uses human agents for good. Nothing appeals to you, Christian men and women, more than the work like this: to open to the Italians that blessed Book, which was closed for many centuries to them and show them full salvation through the precious blood of the Master.

Go among Italians, give them your encouragement and cheer, your friendly hand, your kindly greeting, your sympathetic approach, but, first of all and above all, give them the Gospel, the Bible, and you will give them the right to share in the spiritual blessings which have made America a nation of Protestant Christians, making Christ their Lord and Master and following Him as their Saviour and Redeemer.



Rev F. Guglielmi, as Soon He Arrived in Baltimore
in 1905. The Jews, Among Whom Italians
Live, Exchanging Him for ■ Rabbi.

Coming from Italy.

I thank God I was called to come in Baltimore and work for the Lord Jesus among our immigrant Italian people. I am happy, and I owe my present happiness to Rev. Dr. F. Wright, who was my presiding elder in Italy, and especially to that man of God, Bishop William Burt, who, in a beautiful letter he wrote me on the day before sailing for New York, impressing upon my heart that the kind of work in a field like this, so full of difficulties, is disagreeable to man, but for an ambassador of God is noble and glorious.

I will never forget when my wife and I started for America. It was in January 25, 1905.

The weather was like spring. At midnight, when we were on the deck of our ship, giving our last good-by to our native land, the Sunny Italy, and to the beautiful and gracious Naples, the queen city sitting on the Mediterranean, while the old Mt. Vesu-

vius was raising his long stripes of fire and soaring smoke up to the sky studded with stars, as suggesting to anyone coming to this country the flag of Washington and Lincoln's free land.

On the morning of the next day we saw a crowd of our immigrant people — men, women, children: strong young men with their skin darkened by the sun, and their heavy shoulders accustomed to hard work.

I said to myself, these people are nominally Roman Catholics; they have no spiritual religion; practically they have lost faith in their church and in the priesthood. They belong to my missionary work and field! I have the command to give them freely that knowledge of the truth, which I have freely received. I will try to do my best for them, helping them to be lifted up in the Gospel religion by the grace of God.

We reached this new land on February 11, 1905.

Oh! what impression! Looking up to the "Statue of Liberty," having under eyes the immense, stupendous sight of New York City, revealing to us its noble aspect, its special strength, its various life, its rapid progress, we felt the pressure of its force, stupendous effect of the superabundant work

and of the true liberty. It was very cold: never in our life we saw such an abundance of ice and snow, laying in both sides of streets. We tarried there one day. Not knowing much of English, we felt lonely, cold and discouraged. Next day we sent the following telegram to Rev. Dr. Charles W. Baldwin: "*I and my wife will arrive at 16:30,*" and boarded the train for Baltimore. The good Doctor, even not knowing what time was the *Italian 16:30*, had no difficulty in meeting us in the train at Mt. Royal Station. We were exceedingly glad to meet and know this first American gentleman, whom we have learned to love and esteem as a father, and whose friendship has been for us a real blessing.

In contact with our immigrant Italians for seven years, we have found this, that our people coming in America like to approach other immigrants, realizing soon how different is the American life and customs from his own. To get work, to provide for the necessities of his life, he is compelled to depend upon those who speak both his language and that of this country: most of these men are saloonkeepers, with their business and hotels and their friends, so called *bosses*.

The simple, impressible, expansive char-

acter of our people is easy and ready to receive good or bad impression: they carry back into Italy the germs of good or evil, which they have here absorbed. By the standpoint of morals, they coming out from their little native villages, they meet here experiences and conditions so very different. Conglomerating in the lowest places of the cities, they find the scum of all nations. No beneficent influences flow from their contact with Irish Roman Catholic people of the worse kind, or with Jews, the poorest of the race, coming from darkest Russia: no good influence flows from the public bad woman living in their neighborhood, from idlers standing at street corners, oftentimes drunk, from whom our Italians have learned to drink beer and whisky, to speak obscenity, slang and blasphemy. Most of our Italians are without family, because either single or unable yet to bring their families. Now deprived of these salutary home influences, and also of the public opinion of their little villages, where they are well known, subjected to many frauds and abuses, ignorant of the local laws, far from good American Christian societies, they suppose that this slum life is the real American life, and so that America is a country without good laws and without

morals, and often they repeat this expression: *Loh! This is free America.*

What do the Americans think of our people? I dare say that I have studied in some way the thought of the Americans relating to our people, and I have found, as far as my judgment goes, that there are Americans who know very well Italy and Italians, because they travel, and they love the Italians, showing by deeds their sympathy: there are Americans who know us through their studies, following the scientific, literary and artistic movements of our fatherland, and they love us intellectually; but, alas! there are other Americans who do not travel, do not study, having no sympathy at all with Italians, and they despise and reject us.

I want to say, with Joseph Mazzini, only this:

The first condition to better a man is to show him esteem and affection, and inspire confidence in him and knowledge of good, no matter if it is little or much in him.



The supreme mold or former of good character and moral education for our people is the true religion. When I say religion, I mean the Gospel. The Italians nominally

belong, the most, to the Roman Catholic Church, to which must be ascribed the ignorance, superstition and degradation of our people. I know that the immigrant problem agitates the mind and heart of good and true Americans. I dare say that this problem is chiefly Roman Catholic Church problem. We all know and remember that all down the ages the Roman Catholic Church has stood for ignorance, for oppressing the lovers of liberty, for persecuting true children of God, for tyranny, both civil and religious, in every land, for keeping the people ignorant of the Bible. You have an object-lesson every day in the hundreds of thousands of immigrants who are coming in this Protestant land from Roman Catholic countries. I know that the American Catholicism differs considerably from that of past centuries, and from that of Catholic countries, but I know also that her ruling informative spirit is one and the same.

This so-called holy Roman Catholic Church is tolerant here and now because she must be; but one day, if the Roman Catholics will rule in America, their sacred duty will be to abolish and destroy that tolerance which Protestants now feel for them!

I know this, on the other hand, that Italian

Roman Catholic Church in this country has not allowed influence from this Christian atmosphere: senseless ceremonies, masses, rites, without meaning, without power, without life.

Every Christian should do something to enlighten the Italians. One of the greatest blessings of God upon Italy, I believe, is the coming of our people to this country. I am glad there is our Methodist Mission in Baltimore to evangelize the Italians. I know that our people fear Protestantism, because they do not comprehend it: but the Protestantism only, through the Gospel of the Son of God, is able to create in each individual a consciousness of the divine life through faith in Christ, with burning desire to propagate that life in all others.

We have spent seven years now in the service of God, working in the Italian Mission Hall, which is located in down-town district, almost in the heart of Italian Quarter. We have been and are where we are needed, just among the poor, ignorant and superstitious people: willing to be there, and to be crucified with Jesus for the unshepherded multitude on whom He had compassion. It is our privilege and our bounden duty to evangelize them. We have a great commis-

sion: to seek Italian souls for Jesus! We preach the Gospel to them, and, if God is with us, ours is more than angel's service. We preach the Gospel in the simplicity of these three things: The Word of God only, the blood of Jesus only, and the Holy Spirit only. These three things make up the Gospel: The Bible, the only religion of Protestants; the blood of Christ, the only salvation from sin; the Holy Spirit, the only regenerator and only converting power. We are working out the destinies of immortal souls, turning them from ruin to glory, from sin to holiness. Sometimes we don't know the way, but we have divine guidance and protection: we must have all the care and faith required, and the Lord will make us sufficient to speak, to teach, to win Italian sinners.

I have set before the people, all the time, in our mission, nothing but Christ crucified and the simplicity of the Gospel, and I have had hearers at every week meeting and Sabbath after Sabbath. I have shown them nothing but the cross, the cross without the flowers of oratory, the cross without the blue lights of superstition or excitement, the cross without gold or diamonds of ecclesiastical rank, the cross without the buttresses of a boastful science. I have found the cross

abundantly sufficient to attract men first to itself, and afterwards to eternal life. I have proved successfully in this missionary work of my ministry this great truth, that the Gospel, plainly preached, is a power of God unto salvation for sinners.

We are preaching to Italians the Gospel of justice, and love and peace, and many souls are converted and directed to Christ.

LITTLE ITALY

BALTIMORE, MD.



■ — SALOON

VI.

A Rapid Glance to the "Little Italy" of Baltimore, Md.

Anyone passing down South High Street may chance to notice above the door at 322 these words in Italian and in English:

Prima Chiesa M. E. Italiana

First Italian M. E. Church.

Although these simple words are practically all that marks the place different from the other houses along the street, the work that is conducted there is one of vital importance to the local "*Little Italy*" and to all Italians of Baltimore.

It is said that about 20,000 Italians are in Baltimore, of whom about 6,000 live in this little Italy.

Although other churches are in the quarter, viz.: the High Street Memorial Sunday School, the German Lutheran Independent Church, a synagogue and the St. Leo's Roman Catholic Church, God put in the hearts of Methodist people to do their best part in helping Italians to work out their salvation

with the precious Gospel of Jesus preached in their own tongue.

The attention of the reader is called here just to the following statement:

Our Mission Chapel is surrounded, within a radius of only three blocks, by twenty-three saloons, which stand as twenty-three barriers of darkness raised against its work of light. An amount of more than \$50,000 of revenue and of saloon keeper's support is taken out of the poor workman's pocket. Beside this, the poor laborer must pay the moral price of the bad influence which a saloon exercises upon his family and children, living so closely to the saloons.

Cardinal Gibbons, who comes in procession, usually every year into the "Little Italy" for the so-called "Confirmation," asks boys and girls to take the pledge of abstinence from intoxicants until they are 21 years old. That is practically to say that after this age, young men and women from 21 years of age up are at liberty to patronize those black spots!!! . . .

Well! . . . We do not expect anything more and better from a Prince like Him!

O, Christian friends, O, lovers of humanity and temperance, come over in the Macedonia of our "Little Italy" and help us!

VII.

Open Letter to Cardinal Gibbons.

The following article appeared in the "Baltimore American" March 21, 1910, and in other papers, which we quote exactly as it is:

THE CARDINAL TAKEN TO TASK.

Rev. Francesco Guglielmi Caustic In Assertions.

Methodist Minister Reads Open Letter, Which Will Be Sent to the Prelate To-day, Taking Issue With Various Doctrines and Teachings of Catholic Church—Communication in Detail.

In an open letter to Cardinal Gibbons, which was read at an open-air meeting of Italians on Albemarle Street yesterday afternoon, and which will be sent to the Cardinal today, Rev. Francesco Guglielmi, pastor of the First Italian Methodist Episcopal

Church, 322 South High Street, scored the Roman Catholic Church and its teachings. The letter was written by Rev. Mr. Guglielmi after the Cardinal had addressed a congregation in St. Leo's Catholic Church Sunday, March 13, and in which address the Protestant minister claims that the Cardinal warned the people not to stray from the church of their fathers.

The letter was read at the meeting yesterday afternoon immediately after the delivery of the sermon.

It reads, in part, as follows:

"Mr. Cardinal: I take the liberty to address you this open letter in both English and Italian for the benefit of yourself and our Italian people. As you know, I am an Italian minister of the Gospel and a member of the Baltimore Conference of the Methodist Episcopal Church. I have labored for five years in Baltimore, preaching and teaching of Jesus Christ to Italians with fearlessness.

"Last Sunday, March 13, 1910, a parade with a brass band, against the Sunday law of this country, was held in our neighborhood to attract a multitude to your honor. The papers say that you smiled, blessed, and in your sermon congratulated the Italians

for their demonstrations of loyalty to the Holy Father and the Mother Church. In the course of your talk you created a deep impression upon your hearers when you admonished them 'not to be led away by false teachings of those who come to this part of the city to take you away from the church of your fathers.' You have advertised our Methodist Episcopal mission work in Baltimore, but not so well as did recently your Pope in Rome, apropos of the Fairbanks-Vatican affair.

"I beg of you, Cardinal, to grant me the kindness of showing facts that will make you believe that Italians are only by name Roman Catholics, but really that are great friends of the Gospel religion. I do not like controversy; rather, I love to preach the Gospel of the Prince of Peace, but because of your specious sermon to Italians for the glorification of the Church of Rome and its Pope, I feel it to be my duty in opposing it, exposing your sophistries and correcting the misstatements to which you are prone.

WATCHDOG OF ITALIAN FOLD.

"If I loved not Italians, my own countrymen, I might be silent here, but loving them and having to render an account before my God, whose servant I hope I am, I must work

to free them from errors, idolatry and superstitions of their fathers. I think I am the watchdog of this Italian fold of Baltimore, and, therefore, I am responsible for diligence and faithfulness. We are about 50 Italian Methodist ministers working in the Eastern States of America, organized into an annual mission, and it is for us to get out our sickle, gather in the harvest and do that work which the priests cannot accomplish.

"You will admit that your Roman Catholic Church has not been a blessing to our sunny Italy and our Italian people—lost either in the agnosticism, atheism or idolatry and superstitions. God, in the order of His providence, has been sending Italian people from our land to this Protestant country, that they might find more favorable material and spiritual conditions than under the Pope and an innumerable army of priests and nuns.

"The Methodist Episcopal Church fulfils its mission in keeping the roads leading to Christ wide open for Italian people of both sides—in Italy, under the eyes of the Pontiff, and in America, under your eyes. The Italian immigrants, as they love to be Americanized, getting American manners and customs and becoming citizens of the United States; they love also to be evangelized, get-

ting the manners and customs of those who profess the Gospel, becoming kind, honest, pious and trusting wholly upon Jesus Christ as their redeemer. I understand the spirit of your sermon. You said nothing about Jesus, His work and His precious blood, which cleanseth from every sin. You spoke as the foremost representative of the Roman Catholic Church in this country, fulfilling your duty to your master, the Pope of Rome. But you presupposed the grossest ignorance on the part of your hearers about your Roman Church and the conditions of the new Italy.

“You said: ‘You, my brethren, are the children of the Holy Father.’ You are mistaken. Italians, though born, baptized and confirmed in the Roman Catholic faith, do not keep the commandments of the Pope; they reject the confession to the priests; they do not believe that the Holy Father is the vicar of Christ, in whose hands are the keys of heaven, to admit or reject whom he pleases. Italians know by experience what it means to be under the rule of the Pope and priesthood; hence the continuous revolt in Italy. They have lost faith and are at least indifferent in religion. They are not the children of the Holy Father.

AS TO THE INQUISITION.

“When you say, ‘Be faithful to the teachings of our Holy Father, the church, and send the children to the parish school,’ the Italians of Baltimore understand that the church teaches to pay money for masses, for purgatory, indulgences, holy water, the blessing of rosaries, pictures, etc., and to pay 10 cents a week to Catholic sisters. And you know how they respond because you are so much concerned about it. You say: ‘I earnestly hope that as you have received the faith from your fathers, you will preserve it and hand it down to your children.’ I tell you it is very hard in these days of light and in this free America to preserve and hand down to the children the ignorance, the idolatry and superstitions of the Middle Ages.

“You affirm that ‘The Roman Catholic Church is the mother of all the churches in the world.’ You are mistaken, sir. Your church was born several centuries after the Christian Church. Your church is the church of sacred inquisition. Our immigrant people have heard something about the massacres, wholesale persecution and wars which desolated Europe and Italy for hundreds of years; the slaughter of the Albigenses at the instigation of Innocent III.; the bloody

persecutions in France, Italy, Spain and Germany; the massacres of St. Bartholomew (1572), instigated by Pope Pius V.; the 'Thirty Years' War in Germany; the Spanish Fury, and Roman Inquisition; but I give for you, whose red cap and robes might remind one of the color of the blood of the heretics, the following exact figures, which you will read in the history of the Inquisition of Father Tamburini, a Roman Catholic priest: 'One hundred thousand killed in Linguadoca, fifty thousand Hussites, sixty thousand killed in the night of St. Bartholomew; eighteen thousand killed at Mendol and Cabriere; in all, four hundred thousand victims of the Inquisition.'

"You mistake grossly, Cardinal, when you affirm that Rome was once the city of the Caesars, but now it is the city of the popes. Every Italian knows that in 1870 the Pope was deprived of his temporal power and deposed as the king of the Italian people. Every Italian knows by heart the patriotic utterances uttered by Giuseppe Garibaldi, as follows: 'O, Roma, O morte!' King Victor Emmanuel II. said: 'A Roma ci siamo, e ci resteremo.' King Humbert said: 'Roma Intangibile,' and now Rome is the capital of

united Italy, and it belongs to the king and the people.

METHODIST MISSION'S WORK.

"I must not prolong this letter, Cardinal, but let me tell you what the Lord has accomplished among the Italians of Baltimore since 1905. We have our mission at 322 South High Street. The highest aim of this mission is the salvation of Italians through the Gospel of Jesus Christ. Our mission is an infant church, which I can assure you will grow and be strong.

"But in the beginning of our work we had a hard time. The first year several disturbances, instigated by the priests, took place during the preaching of the Gospel in the streets of our Italian quarter. My wife, myself and a few converts were received with the throwing of bananas, rotten tomatoes and stones, and at one session a brick was thrown at me. It struck another Italian, and he bled from the temples.

"While walking on the street one day I was stoned by two Roman Catholic boys, who were conducted before the Juvenile Court. We were subjected to insults, boycotts and interference with our meetings, but these troubles set us thinking about our Friend and Helper, the Lord Jesus, and be-

cause He loved us first, for His sake we were and are now glad to suffer. We are not so many Italian Methodists, but we have innumerable friends and sympathizers, who will shortly and forever be united with us and with the great Methodist Episcopal Church.

“Cardinal, believe me, the service of the Methodist Church among Italians is supremely desirable, having the chief purpose to make character after the life of our Lord and Saviour, Jesus Christ. While all around us, in this Italian quarter, is veiled in night by saloons and dark places, the lamp of the Gospel is kept burning at the corner of High and Trinity Streets by those who come in this part of the city to lead Italians to the love of Christ, bringing among them the perfume of the Christian sympathy, with patience, courage and absolute devotion. Italians need badly the Bible and Jesus Christ.

“Cardinal, listen to me. Will you come to the level of greatness? Accept my humble suggestion. Next time when you come among us preach Jesus, not the Roman Pontiff. Preach the Bible, not the church. Keep to the simple Gospel. Give to our people the Bread of Life, not the stones of senseless

ceremonies. If you do that, you will become a great man, indeed; and when the great white throne shall be seen in yonder skies and the day of wrath will come, you can appear in the presence of God in better attire than in your present Cardinal robes and pomp and glory of your princely state.

"Very truly yours,

(Signed) "FRANCESCO GUGLIELMI."

Baltimore, March 16, 1910.

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The reader desires to know whether the Cardinal replied or not.

Here are some anonymous replies from our enemies, and signed and anonymous letters also from our friends:

FIRST: FROM OUR ENEMIES:

Baltimore, Md., March 29, 1910.

Rev. Francesco Guglielmo,

322 South High Street.

Sir:

The attack made by you on Cardinal Gibbons and the Catholic Church only made the Cardinal and the church more loved by the people of this city. Did you tell the people of our city that you were an ordained priest and broke your holy and most solemn vows?

You and your Mrs. Guglielmo have gone into the business to get the good American dollars that you love so well.

If you could not adhere to the teachings of the church, why did you not retire gracefully and go into some decent business and be a real man. The American people are disgusted with the likes of you, and you and your kind have not the respect of the well-meaning Protestant people. When you are dead and gone, and your dirty bones are rotten the people of this city will still reverence the name of the great Cardinal. So now, Rev. Mr. Giggles, be on your guard, and do not insult the Cardinal. What a pity you do not bless Rosaries, as you might be able to buy a few pounds of macaroni.

Yours in disgust,

STILES STREET.*

“Rev.” Francesco Giggles, Bug Avenue.

Rev. Francesco Guglielmo,

Dear Sir:

One of the Roman Catholic bishops said that the Methodist Church in Rome is the

*Roman Catholic Sisters are in charge of parochial schools for Italians at Stiles Street, between High and Exeter Streets, only two squares far from Italian Methodist Mission! And you understand why . . . and that's enough!

vilest organization in the world. Several days ago one of the ministers of the Methodist Church proved it to the whole world. There is an old saying that murder will out. Remember what Jesus Christ said:

"On this rock I shall build my church (R. C.), and the gates of hell shall not prevail against it." That was a thousand years before Protestantism.

And at another time He said:

"What does it profit a man to gain the whole world and lose his soul."

My dear friend, stop and consider the hereafter. You know you do not belong to the church founded by Jesus Christ, but the one made by a poor, weak-minded man, who defined the teaching of Jesus Christ to please his king.

The writer of this letter was for a long time in doubt as to what was the true church, and prayed hard that God would strengthen her understanding, which He did. I am finding more comfort in the Catholic Church every day.

Ask Almighty God to help you to see the mistake you are making by remaining away from the Church which has His support, and He will do it. Do not follow a manufactured religion, but the one that was created by

Jesus Christ, our dear Master, the Roman Catholic Church.

Anonymous.

Francesco Guglielmo,

Sir:

I read this morning in the "American" your attack on the Cardinal. I am not a member of the R. C. Church, but I must say that it was the most disgusting article I ever read. It also goes to show that Archbishop Ireland was telling the truth when he said that the M. E. Church was using unfair means to get converts.

It is not any wonder that the R. C. Church gained 110,000 converts in this country last year, as the people will not stand for such cowardly and lying attacks on a religious and honorable man as Cardinal Gibbons by such curs as you.

You also say that you have been attacked on the street. I do not wonder at it at all, as your past life has no doubt been one of filth and blackmail.

I am one of the many who have read your attack, and am going to join the R. C. Church, which was no doubt founded by Jesus Christ, and not by a crazy ex-priest who was a murderer. I, with many more

non-Catholics, would like to know your past record, but I am under the opinion that it would be too scandalous to be put in print.

So now you can see the opinion of one Protestant who is going to join the R. C. Church and hopes that next year it will have 220,000 converts, whose eyes are being opened by the slanderous remarks and unfair dealings of the ministers of the M. E. Church. As my dealings are with respectable people, I will not disgrace them or myself by letting them know that I stooped so low to write you, and I will not sign my name.

Anonymous.

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SECOND: FROM FRIENDS:

March 29, 1910.

The Rev. Francesco Guglielmo,
Baltimore.

Reverend Sir:

As secretary of the Ministerial Conference of the German Evangelical Pastors of Baltimore and vicinity, I have been authorized to assure you of our hearty accord in the matter, addressed to the Cardinal in an open letter of March 21.

If we had more of such fearless men, speaking their convictions and knowing the

dangers accruing from an undecided stand in reference to the Catholic Church and its representatives in this free country, it seems that we ought to be able to uphold the dignity of our Master and not of a single church body, which leads to so much harmful misplacement of the real issue.

May God bless you in your noble work.

Sincerely yours,

T. LEHMANN, *Secretary*.

Elevaton, Md., March 22, 1910.

My dear Bro.:

I congratulate you on the strong and popular letter which you read to your people in answer to Gibbons.

God bless you; prosper your work.

Fraternally,

H. NICE.

Washington, D. C., March 21, 1910.

Rev. Francesco Guglielmi,

Trinity and High Streets,

Baltimore, Md.

My dear Brother Guglielmi:

I read today with very great interest your letter to Brother Gibbons. It is good reading, and contains good stuff. You may be sure he won't reply to it, for on this ques-

tion, raised by the Fairbanks' incident, he is making a noise like a man who wants to be let alone.

I congratulate you upon your growing success, and feel very sure that you have not yet begun to touch the great opportunities for usefulness which are coming to you and your people.

With kindest regards.

Your brother,

CHAS. E. GUTHRIE.

Rossville, Baltimore County, Md.,
March 21, 1910.

Rev. Francesco Guglielmo,
322 South High Street,
Baltimore, Md.

Dear Sir:

I heartily indorse the stand you have taken in your letter to Cardinal Gibbons, published in the "Baltimore American" this morning. May God bless you in your work and be the means of bringing the light of the Gospel in your section.

I wish the Protestant Church members knew more of the workings of the Roman Church. If they did, I think there would be fewer Catholics. Their practices cannot be exposed too much.

I enclose a check, which I hope will help you to carry on your good work.

Yours very truly,

CHAS. A. PETTIT.

Baltimore, Md., March 23, 1910.

Rev. Francesco Guglielmo,

Most Esteemed Sir:

I note with great interest your letter to the Cardinal, published in the "Baltimore American" March 21, 1910. I commend you for your brave and fearless stand against this demon, known as the Roman Catholic Church. In reference to the several inquiries, you have stated the truth, and the Cardinal cannot or will not deny it. I congratulate you upon this grand and noble stand, and hope you will continue to convert men and women from this base combine, whose only ambition is to keep their fellows in the wide and crooked path, to the straight and narrow path made by Him who established the Christian faith. In closing, I would say that your name will go down in the history of the ages to come for the daring to be a Daniel.

Fraternally yours,

DR. K. C. WALLIS.

P. O. Station P., City.

Baltimore, Monday.

Rev. F. Guglielmo,

Dear Brother:

I read today your letter printed in the "American," which utters truths so well and fearlessly that I am sure will fill others, same as it does me, with joy. God bless you more and more in your noble Christ work. I will pray also that you champion truth, and God protect and keep you. Sincerely I am with you in Gospel truth.

A. MYERS.

7 South Schroeder Street.

1418 Eutaw Place, March 21, 1910.

Dear Signor Guglielmo:

I was deeply interested in your letter addressed to the Cardinal in this morning's "American." Our people here who see men of such splendid character as Cardinal Gibbons and Archbishop Ryan, of Philadelphia, are often ignorant of the awful conditions in Roman Catholic countries like Spain, Italy, and especially France, where Catholicism has had such a long, complete trial, and yet has been repudiated even by men of the world. Few know, too, the awful conditions and immorality among the priesthood in South America, where the church is a travesty on

the name of religion. It is a dreadful thing that the Roman Catholic priesthood of this country, counting so many earnest and good men among them, have seemed afraid to take hold of this plague spot of modern Christendom, namely, their own South American Church.

It would be a great pleasure to see you at my home, 1406 Eutaw Place, some afternoon at 5 o'clock to tea, where we take a cup, according to the English custom, in my library among the books.

Very sincerely yours,

H. A. KELLY.

Baltimore, Md., March 22, 1910.

Rev. F. Guglielmo,

Dear Sir:

I read your open letter to the Cardinal, and I am rejoiced that you had the boldness to say the truth and the way you said it. You have the prayers of myself and family, who, by the way, are Methodists for the success of your mission. May it not be long when every Italian knee in Baltimore shall bend and every one confess His name.

Respectfully,

T. M. SIMPSON.

Dear Bro.:

I believe in the Protestantism that has for its foundation the Bible, and the Bible alone. I believe in the principles set forth in the document read before the Diet in Germany, 1529, a part of which is as follows:

"There is no true doctrine but that which conforms to the Word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood and adapted to enlighten. We are, therefore, resolved by divine grace to maintain the pure preaching of God's only Word as it is contained in the Scriptures of the Old and New Testament, without anything added thereto. This Word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God."

Hoping to see you on Thursday night, I am, most sincerely,

Your brother in the blessed hope,
HARRY S. WEAVER.

The Protestant Press Bureau.

Ilford, Essex, England, June 4, 1912.

Rev. and dear Sir:

In your letter to Cardinal Gibbons (published in the "Boston Citizen" of 26th March) you say that 60,000 Huguenots were killed in 1572. The correct figure is about 8,000.

Yours truly,

A. LE LIEVRE.

Baltimore, March 21, 1910.

Rev. Francesco Guglielmo,

Dear Sir:

Words are inadequate to express my appreciation of the sensible and fearless letter which you addressed to Cardinal Gibbons on the teachings of the Romish Church. It is high time some protest was uttered against all this idolatry, superstition and priestcraft, which is running riot in our city. Times are getting very evil when we have our schools closed and St. Patrick's Day declared a holiday, and the birthdays of those real heroes who paved our way into this glorious country pass unnoticed. I am proud, indeed, of the fact that Baltimore can claim as a citizen an Italian such as yourself, and if there were more men of your caliber in your own country the Grand Mufti

of the Red Hat would soon lose his prestige there and retreat still further than behind the walls of the Vatican. Hoping that your letter in "The American" today is only the van guard of others like it, and with best of wishes, I am,

Yours in sympathy,

Baltimore, March 22, 1910.

Rev. Francesco Guglielmo,

Dear Sir and Brother:

In today's "American" I read your letter in answer to Gibbons' so-called sermon. I want with all my heart to congratulate you in taking such a stand, and I thank my blessed Master, the Lord Jesus, of whom you so lovingly speak, for your boldness in standing up for the truth. It reminds me of the days of the Apostles, how they stood up in the face of wrong-doing and condemned the wrong and spoke the truth in all soberness. I wish I or we, for there are several of us, could give you a good hearty shake of the hand. I am not an Italian, and I am not a Methodist, but I love all God's children, let them be what they may, for I heartily believe this is right, for Jesus says, "Come unto Me all ye ends of the earth." He is our only Master and Lord. Gibbons and his henchmen have been very arrogant lately. They

are getting quite bold, he swings his scepter, and all must move, so he thinks. There is lots of people watching his movements, both here at Annapolis and at Washington. Never before in the history of our beloved city was the green rag raised on our City Hall and the 17th of March declared a holiday, a blot in our history. May God speed the day when our beloved land may be rid of these treacherous, blood-thirsty bigots. If Gibbons was a Christian minister, why does he not work with you and all other ministers for the uplifting, enlightening and salvation of precious immortal souls. Instead he boldly stands up and warns his hearers to beware of you and all Christian workers. We know what he wants. It isn't precious, immortal souls, *it is precious money and temporal power, and a plenty of it.* Their whole system has a bad history. I know these creatures, and I know more about them than they think. I wish I was in a position to give you my name and address. I would love to meet you and have a talk with you. I shall pray for you and your work, and now may the richest blessings of our God and Father rest upon you and make you strong, and may his work prosper in your hands for His name sake. Amen.

Michigan, March 25, 1910.

Dear Reverend:

I have read your open letter directed to the Cardinal Gibbons. I indorse this letter with all my heart, and hope that you will, if occasion is given, write more such letters to the American vicar of the Pope and tell him that his beloved "Mother Church" is the "woman drunken with the blood of the saints and with the blood of the martyrs of Jesus" (Rev. 17:6).

Respectfully yours,

PROTESTANT.

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THE CENSUS AND RELIGIOUS HOUSES.

Sir:

Has the Census force of law? If it has, will the numerous inmates of the 1,100 monasteries and convents in Great Britain, to say nothing of those in Ireland, receive the attention of the Census officials?

Sir G. Lushington, under-secretary for Home Affairs, stated in the "National Review" for May, 1903, that the religious houses were all "sealed up places. . . . In practice religious houses are shrouded in secrecy. No one knows anything about

them. The Home Office does not, nor does the local Government Board. Nor does Dublin Castle. Nor does Somerset House. The Census gives no statistics showing the total number of religious houses and their locality, or the number of nuns, or the number of penitents, or the number of inmates." This is an altogether unsatisfactory state of things.

Another point: Cornet's investigations as to the death rate in certain religious houses show that owing to the close confinement and bad ventilation a healthy girl entering a sisterhood at seventeen dies twenty-one years earlier than a girl equally healthy who remains in the world. What is the death rate among nuns in these realms?

Yours, etc.,

A. LE LIEVRE,

Secretary Protestant Press Bureau, 132
Wanstead Park Road, Ilford, Essex,
England.

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INTERESTING ITEMS.

Lord Acton, a *Roman Catholic* scholar, said: "The passage from the Catholicism of the Fathers to that of the modern Popes

was accomplished by wilful falsehood; and the whole structure of traditions, laws and doctrines that support the theory of infallibility and the practical despotism of the Popes, stands on A BASIS OF FRAUD.”—“North British Review,” October, 1869, p. 130. Cardinal Manning said: “The true genius of the Catholic Church is not to be sought among the wire-pullers of the Vatican (?), but among the humble peasants and priests in such places as Ireland and the Bavarian Tyrol.”—“Young Man,” Aug., 1896, p. 255. Rev. H. Price Hughes, M. A., said: “I was simply horrified at the calmness with which he [Cardinal Manning] declared that *he would be willing to deluge the whole of Europe with blood* in order to destroy the unity of Italy and recover the temporal power of the Pope.”—“Methodist Times,” 6th August, 1896, p. 1.

A. LE LIEVRE,
Secretary Protestant Press Bureau, 132
Wanstead Park Road, Ilford, Essex,
England.

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VIII.

Open Letter to Italian People of Baltimore, Md.

GREETINGS FOR A HAPPY NEW YEAR, 1911.

Italians, Friends and Brethren:

Interpreting the feelings of the Christian evangelical people of this city, Americans as well as Italians, on the dawn of another year of our life, through this letter, I present you all my true and sincere greetings for a good and happy New Year, accompanied by the richest blessings. Whosoever will get this letter is requested to accept these greetings as presented personally and expressed with living voice by the undersigned.

Italians, we earnestly wish material, moral and spiritual good to you, and we desire to be considered by you as your sincere friends. We have consecrated our life to the evangelical work, and through that, we speak to your hearts. We love fellowship with you, and we know your real needs.

Thank God, the evangelical work is wel-

comed by Italians with great good-will in Italy and in America: persecutions and slanders are not lacking, but we know where they come from, and we do not care for them: they slip and go; they don't stay. This we know, truly, that Italians do not like to continue being always the eternal minors of priestly tutelage, treated as such poor automatic puppets incapable of a personal religion; and their soul is tired of bearing for centuries the heavy burden of so many prejudices and the misery of thousands of impostures. Therefore, they abandon, so to say, wire-pullers and their marionettes (viz., church and priests), and become atheists and unbelievers and anarchists, socialists and worse.

Brethren and Friends, believe me, excesses are vicious; you are in need of a religion; you need bread to satisfy hunger; you need water to quench thirst. Oh, you who cherish a thought in your mind and hold in your heart a faith, whether it be vague faith in God or faith in labor, or even faith in negation itself, come: the doors of the evangelical church are open for you. We shake your hand, and give you the most cordial welcome. Life is short; therefore live it for the glory of God, and for your highest good and for humanity.

The world which lives for flesh and matter and money, stain your existence with the slime of impurities and sins. Come near to "the Lamb of God, who taketh away the sins of the world."

We have been working in Baltimore about six years for the moral and spiritual uplift of Italians of this city, and we shall work with that tenacity and security proper for him who knows, that he must succeed, because the work is God's, and not man's.

We feel it a duty to thank all those Italians who have encouraged us with words of sympathy and with kindly deeds. We thank the Lord for so many brethren evangelized and converts, and we earnestly wish that many new ones this year will come to increase this noble band.

Sunday, January 1, 1911, if the weather will permit, at 3 P. M., I invite you all to meet me at the corner of Albemarle and Stiles Streets; otherwise, come into the Mission, 322 South High Street, at 5.30 P. M. to listen to the reading and to the unfolding of the ideas contained in this letter, which was found in the intense book of a heart that loves you.

Sincerely,

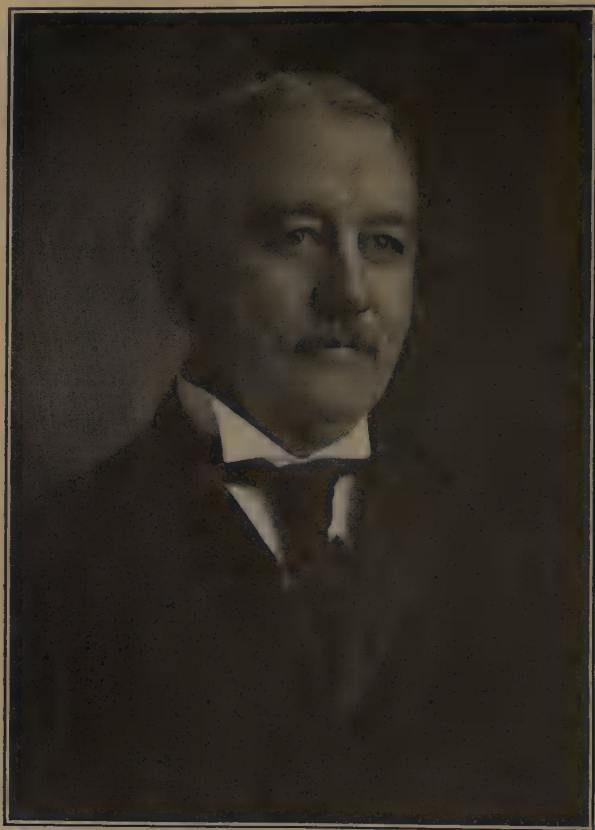
FRANCESCO GUGLIELMI,

Italian M. E. Minister.

IX.

The Work of God in the Hearts of Italian Sinners.

On October 22nd, 1905, the opening service of Italian Mission, 322 South High Street, was held. Mr. James E. Ingram, president of Baltimore City Missionary and Church Extension Society; Rev. Charles W. Baldwin, superintendent of the same Society; the pastor, Rev. Francesco Guglielmi; Miss Carrie G. Burt, Bishop Burt's daughter, Miss Margarita Mauro, Missionary Italian of Washington, and other American friends, and only twelve Italian men. No women, no girls, no boys, no children. The St. Leo's priest warned them against this Protestant Mission, and on Sunday before requested them to make oath or to swear never to attempt to come into the Protestant Church or Sunday School. The children, so instructed, went a little further, treating us very ill in the street, speaking bad words and unkind expressions when it occurred to meet



MR. JAMES E. INGRAM,
President of Baltimore City Missionary and Church
Extension Society, Who Presided at the Open-
ing Service of Italian Mission of Baltimore,
When Only Twelve Italians Were Present.

them on the streets, spitting against us, throwing stones against the Mission, breaking the windows several times, and against our persons, so that we were compelled, in different instances, to call the attention of Juvenile Court.

The converts were very faithful in attending the services, and those superstitious men and women, not being able to realize the power of the Gospel in the conversion of human hearts, thought and spread the news, confirmed by the local priest, that each person attending the service received, at the end of the meetings, from the hands of the minister, \$5.00 a piece, if a man, and \$10.00, if a woman.

We cannot count all the troubles and difficulties we met in the Missionary work, specially in the beginning, when we had no hearers, no adherents, no sympathizers, no friends; when we had the first meeting, on the afternoon of Easter Sunday, of three Italian men, one of them picked up from the abyssus of saloon, in our landlady's parlor, at 301 South Exeter Street; when we had crowded and glorious meetings in the Saviour's Mission, corner of Eden Street and Eastern Avenue; and tempestuous open-air services at the corner of Eastern Avenue and

President Street, just amidst four corners occupied by saloons; when the first baptism of an Italian baby, and the first marriage of an Italian couple were celebrated, for the first time in Baltimore, in the Protestant Mission and by an Italian Methodist pastor, formerly priest and canon in the Romish church. But our duty was to sow the Gospel seed with care, water it with our tears, surround it with vitalizing atmosphere of prayer, and always work with faith and patience.

Thank God, the good fruits have been manifested: souls have been relieved by the preaching of the Gospel: the work, indeed, has not been in vain. But, how many other souls are groaning, suffering and toiling under the weight of their sins! Lord, help us to go and to help them with the renovating and comforting power of the Gospel.

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Just a few things of the great work we have at hand. Although our Mission field is the most laborious, and full of hardships and difficulties of every kind, the Lord has been gracious with conversions of many Italian souls from the power of Satan unto God. Many converts have rejoiced in sitting down

to the banquet of His grace. Not by might, not by an army, but by my spirit, saith Jehovah of Hosts!

In celebrating every year the anniversaries of the Mission, usually we give chance to our converts to tell briefly the story of their own conversion to Jesus and to the Gospel religion. A man said that he knew not of the spirituality in religion before, and never felt the joy of salvation in Jesus Christ in Romanism. Another said that when he was a boy in Italy he used to stay almost every day in the church, in serving the masses to the priests, and when a young man he lost faith in the church and in the priesthood, and became, first, Socialist, and after a while unbeliever and atheist, till he came to Baltimore, where the Lord touched his heart through the work of this Mission. He attended several services, and at last he was happy to belong to Jesus, saved by the grace of His precious blood. Another said that, pushed by curiosity, he dropped into the Mission, but the meeting moved him to laugh, until he became much concerned about his own salvation, and learned to see God and worshipped Him in spirit and truth. He testified also that he believed in the power of the prayer, and made his own experience of

it: thus, his wife, who was so superstitious and so attached to Romanism, forbade him to attend any longer our Mission services, He made it for several months a matter of special prayer, privately home, and publicly in the Mission. Suffice to say that the woman joined our church and expressed her desire that all her children be baptized in our Methodist Mission.

Another man reported that every Sunday he used to go in the saloons, drinking, playing and swearing, and losing all his money and, above all, his peace. He was a ruined and a lost man. Blessed was that day when he met the Italian missionary, who spoke to him about Jesus and invited him to attend every Sunday the evangelical meetings, which he did very gladly, rejoicing that he had money in his pocket and peace and consolation in his heart. This man two years ago went back in his little town in Italy, where he showed himself to be a good witness of Jesus, and, mark you! he has left in his last will, in behalf of the Methodist Episcopal Church, some of his property for the work of spreading the light of the Gospel among his countrymen.

Blessed be the name of the Lord, who has been continually smiling upon this little

child of our Mission, of only seven years of age, when many minds were enlightened, many hearts given to the Lord, and many souls converted. I dare say that our membership apparently seems to be small, but, in fact, is large, for many hidden sympathies are with our work.

The future of this Mission is very bright; may God send down a double measure of His blessings.



REV. FRANCESCO GUGLIELMI,
Insulted and Stoned by Three Italian Boys Soon
After Their Lessons in the Local
Parochial School.

Organization of the First Italian Methodist Episcopal Church and Quar- terly Conference.

There are in America 2,000,000 Italians, of whom 20,000 are in Baltimore. We began our work among Italians of this city seven years ago. The Gospel preached in Italian language, inside of the Mission, outside in the streets, at different places where Italians live, and at homes, and at Texas, Md., has made frequent conversions to Christ and to Protestantism. Every summer at least 2,000 Italians have been evangelized, making a total for seven years of 14,000 Italian souls, to whom Bibles and tracts and evangelical papers have been distributed. There are souls awakened and directed to Christ. We are trying to make of Italians not nominal Christians, but Christians in profession and



BISHOP WILLIAM BURT,
"Cavaliere Italiano" and Italo-American Bishop,
Who Caused Rev. F. Guglielmi and His
Wife to Come in Baltimore.

in practise. Our members are kept under a long period of probation before they are admitted into full membership. Over 100 souls received in the church, some of whom have returned back in Italy, where they have proven themselves true Christians and friends of the Gospel religion.

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A large company of Italian converts to the Protestant faith of the Methodist communion were gathered in the Mission Hall, at 322 South High Street, on October 21, 1906, under the leadership of the pastor, the Rev. Francesco Guglielmi, B. D., and the presidency of Rev. Dr. W. L. McDowell, D. D., presiding elder of the East Baltimore District. They wished to be organized in a regular Methodist congregation, with the privilege of holding quarterly conferences. On motion of Mrs. Guglielmi, the title and the name with which the new congregation would be known was to be, *First Italian M. E. Church*, which was unanimously adopted, with prayerful wishes of all those present that there will be in the future the Second, the Third, etc., Italian Methodist Episcopal Church in Baltimore for the glory of God and salvation of Italians. And so



BISHOP LUTHER B. WILSON,

Who Ordained Rev. Francesco Guglielmi as Deacon
and Elder in the Methodist Episcopal Church,
December 17, 1905; and Who Organized
the "Italian Mission" of America,
in Pittsburgh, Pa., in 1909.

the first Italian M. E. Church, composed of varied elements of Italian people, coming from Sicily and from different provinces of Italy, and brought together into household of faith in Jesus Christ, was established in this city, as the result of *persecution*, and was trained by *trials and hardness*.

On September, 1909, at Pittsburgh, Pa., Bishop Luther B. Wilson, and in his company that Godly man, Italo-American Bishop Cav. William Burt, organized the Italian Annual Mission. By that organization a more friendly relation exists between the American and Italian people of America. We, Italian ministers, need always the sympathy and the prayer of American ministers and of American people for the gracious outpourings of the Holy Spirit upon us and upon our Italian congregations. As for us, although among persecutions, difficulties, hardships, we will never flag, but we will continue faithfully and with unabated zeal for the glory of God in this noble work of enthroning Christ in the hearts of our Italian people of America.

XI.

Street Meetings.

The preaching of the Gospel for the first time in Italian language, under difficulties: tomatoes, rotten bananas, stones and pieces of bricks thrown at the preacher and first converts.

The first Gospel street meeting was held in Italian, in June, 1905, at the corner of Eastern Avenue and President Street, just on the same spot where the pagan festival of St. Antony is held every year. I exposed and explained to a multitude of Italians the program of my work as an evangelical missionary among them; the difference between the Roman Catholicism and the Gospel Religion; the difference between to know Jesus by name only and to know Him in His truth and love; the difference between Jesus of Romish Church, either always baby on the arms of Virgin Mary, or as a dead body upon the cross, and Jesus of the Gospel as a living God, commanding us to love God and neighbor, and to walk in this world as a living temple of Holy Spirit.

This was a new preaching: those new words were received by the excited crowd, hungry for bread of life, with great deal of opposition. We had trouble every Sunday, when there were men, women and children with their faces full of superficial interest, with no sign of moral appreciation of what they were hearing. Men gathered together with wide, excited eyes and voices filled with wonder as they talked together and waited to see what they should see, and to hear what they should hear. One Sunday, tomatoes, rotten bananas and stones were thrown against the little company of the first converts. On the following Sunday it was a great crowd and great confusion. A piece of brick was thrown with deliberate purpose to kill or to hurt the preacher, but fortunately the brick hit a man in the crowd, who was bleeding from his temple. Police officers came and made several arrests.

For the first year, in preaching the Gospel at the street services, we could not count on the excited multitude: the achievement for the kingdom of God did not seem to be very promising: but we went on, and on, and on, to make sensations and to awaken thoughts until the holy fire of truth, as it is in Jesus, was lighted and established

among the darkness of Italian quarter, full of prejudice and superstitions. But, thank God, we have now an Italian Methodist congregation in Baltimore. Indeed, if we consider the disadvantages under which it was begun — this missionary work — we have very abundant reason to be grateful to God and to be filled with hope and encouragement.

There is great need for whole-hearted, sympathetic work in behalf of our Italian people. The more ignorant, superstitious poor, and even vicious or wicked they may be, the more they need the Christian sympathy and help.

Oh, that in us may be the mind that was in Christ Jesus, our Lord, who, though he was rich, yet for our sakes became poor, that, through His poverty, we may become rich!

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HERE ARE TWO BRIEF ACCOUNTS OF
THE STREET SERVICE REPORTED
BY THE "LOCAL PRESS" DUR-
ING THE YEAR 1908.

We have begun an aggressive evangelization every Sunday evening, 7 P. M., with street meetings in different places of this

city where Italians live. We can register a kind or sort of lapidation, which has been done to the things and persons.

On the top of the entrance door of the Mission a large sheet has been fixed, bearing the following words, in large type, in Italian: "Remember the Sabbath Day to keep it holy. Every Sunday, 7 P. M. Preaching of the Gospel in the streets for the benefit of Italians."

Italian popists, who inherited the spirit of persecution against the Christians according to the Gospel, see with bad eye all things, which work to spread light and open eyes; and so they were angry against that piece of sheet, threw stones and broke one of the Mission's large windows.

On Sunday, July 19, an open air meeting was held at Pearl Street, near Lexington Market. Several members of the Mission and of Italian Epworth League gave their help with their presence and Christian testimony, with singing and distribution of pamphlets and evangelical papers. Were present men and women, mixed with a great gathering of Italian girls and boys, listening to the singing and preaching; also four policemen, perhaps Roman Catholic Irishes, who would do nothing to keep order or si-

lence among the bad boys during the preaching. But what the policeman did not, was done by some members of the Mission and by Mrs. Guglielmi, the leader of singing. The seed of the Word fell in the heart of an old Sicilian man, who said, at the close of the meeting that though he used to attend at mass every Sunday morning, his soul never was so touched by the Spirit of God as in that night hearing His Gospel. The meeting was over about 9 P. M. We went back glad that the Lord was with us, working in the hearts of the people; but behold, two policemen were running toward and against two Italian boys, throwing away their knotty sticks and crying out: "Stop the boys, stop the boys!" The lads had dared to throw two big stones or bricks against two of our mission members, with clear danger to hurt or kill somebody among so big gathering of men, women and children. After running for about three blocks among the stalls of the market, where the boys wanted to hide themselves, they, with the help of other policemen of that neighborhood, were reached, seized and brought toward us. In a while a multitude of Italians were gathered to hear what was the matter; but because they wanted to make trouble

they were scattered and disbanded by the continuous threatening jog of the sticks of the policemen. We were guided by the meek spirit of the Master and kindly begged the police not to arrest them and let them go for that time. And we came home thinking of the lapidation, while in our mind crowded together several thoughts like these: They stoned prophets, they stoned servants of the husbandman (Matt. 21:35); the Jews who took up stones to stone Him (John 10:31; 11:8); Stephen stoned, while calling upon the Lord (Acts 7:59); Paul stoned, and dragged him out the city, supposing that he was dead.

Last Sunday, July 26, with help and grace of the Lord, who kept back the rain, while a band of our mission people was doubtful to go, fearing the rain, another fine open-air meeting was held at Eastern Avenue, near President Street, the darkest, the most superstitious (in the presence of several saloons) place of the Italian quarter.

The public, crowded with men and women, listened to the preaching of the Gospel with interest and great attention. How different from the public of three years ago! No more timid, suspicious and insolent, but respectful and confident. I think that the

Word of the Lord fell in their hearts as water in dry and burnt ground. The police came late: we had the same trouble with bad boys, who tried several times to disturb the preaching with their chattering, but the police did nothing. At the close of the meeting did worse: crying out and whistling, while the police were smiling to them, approving their unworthy conduct. I called one police asking him to stop the children from making that horrible noise, saying: "Do your duty." He said: "I am doing my duty," becoming first red, and then yellow for the shame.

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Sunday, August 2, at 7 P. M., at corner of High and Trinity Streets, just near by our Mission building, the minister, Mrs. Guglielmi and several members of the Mission were standing in the street for the public meeting. The singing of the hymns to the Lord showed evidently that the Gospel was to be preached to the "poor" Italians living in that neighborhood. By and by a multitude of boys, girls, men and women came around us, while other groups of individuals were forming and stopping a little far, but with intent and open ears. The singing of the hymn "Gloria per Me" was very helpful and

went down in the hearts of those present like celestial music lifting up their souls to the Lord. Meanwhile an Italian man came forth among us and asked an hymn-pamphlet and sang with us, and after a few words of introduction explaining the preaching of the Gospel, applauded, clapping his hands and went away. We learned afterward that he was an Italian saloon-keeper. Then, among the multitude came up a woman, big and fat, well known in the neighborhood as having the surname of "Donna Carmela." She came forth also, and after having publicly sent away her own daughter of 12 years of age, tried to organize among other Italian girls who frequent the Catholic Sisters' school a sort of noise with clappings of hands and bawlings, for the purpose of creating an incident to destroy the good effect of the meeting. But fortunately this time the police had opened his eyes and ears, threatened them, and everything was foiled. But "Donna Carmela" did not give up her own ideas to do something; and behold, here and there around the crowd of people, distracting the attention, provoking laughs and derisions, insinuating to many Italians who were very attentive with uncovered head, to put their hats on and go away, because it was a mor-

tal sin to stay there and hear the Protestants. Many put their hats on immediately, but very few went away.

After the meeting was over, a lively discussion was opened the crowd about the errors and rottenness of the Romish Catholic Church and the simplicity of the evangelical faith. A young Sicilian, coming in the mission, declared to belong to the Gospel with several of his companions, and though they live far away, they promised to attend at our Sunday services. This meeting was abundantly blessed by the Lord.

* *

Street meetings have been held every summer in different sections of Baltimore where Italians live.

But in 1910 open-air services were held not only as an helpful means of grace to those outside, but also to reply, in a Christian spirit and with a single eye to the cause of truth, to the attacks made against Protestantism, and consequently against our Mission, by two monks whom recently the Vatican sent to sound an alarm among Italians of different cities of America not to be led in the Protestantism. They have been in Baltimore for two weeks, preaching against

Protestants every night. Their aim was to try to overthrow our Mission.

Several members of our Mission asked me to go with them in St. Leo's and hear the monks, which I did; and I went there three times. Seeing monks in brown robe, in semi-obscurity of the church, lighted by lamps and candles and poor gas, I felt as I were in a dream and had been transported to the dark days of the Middle Ages. Many in the church were surprised of my presence there: many eyes turned toward me. The monk, in his utterances, said the Protestantism is the beast of the Revelation, a bad organization, whose purpose is to fight the Church of Rome, which is the only church of God.

He warned those present to be not tempted to go in any Protestant Church, not to send children to the Protestant schools and kindergartens. He said also that he knew that we Protestants buy the converts, some time furnishing coal during winter time, or dressing nicely Catholic poor children and giving them a dollar apiece to every attendant. "Don't sell the faith of your fathers with a miserable dollar!" he cried out.

Allow me a personal experience at this point.

On one occasion, while the monk was speaking, he saw me entering the church. He said, after few minutes, these precise words, pointing out to me: "We have here in our own church one of our greatest enemies." I confess I felt myself in bad shape: many eyes turned to me: a man and a woman, looking upon me, moving their head up and down, tried to provoke me. It was a moment I was little afraid; but I had my eyes to look upward; I had my tongue, but did not use it; and I take courage remembering two things, that Jesus was with me, and that my feet were upon the American land of the liberty.

After the monk was through, I was glad to leave with a dozen of our Mission men, who came out, like myself, stronger in our evangelical faith. But at the door of the church I met two women, provoking me again, whispering words of slander, saying: "What are you doing here: this is not your place;" but I went through, very quiet, still and silent, keeping very straight the serenity of my soul.

Circulars, calling special attention to Italians to our street services have been printed to show them and preach to them Jesus Christ and Him crucified only, and what kind

of work the Protestant churches in America are doing among them, and why the Pope is so afraid.

I believe that in our delicate and difficult work of this Mission among our people, trained for eleven centuries by the bigotry of papacy, we need heroic courage, rare patience, whole-hearted consecration, gentleness of spirit associated with fearlessness of devotion to the truth, and then we will win Italian souls to the Master.

I was plentifully paid for these services, feeling the joy of the Lord in my heart when I received two days after Easter Sunday a letter by mail from an Italian, unknown to me. This man, although tired from his daily toil, attended the services very faithfully. He says in his letter that he will never forget in all his life the Easter Sunday afternoon of 1910. The presentation of the Gospel of the Resurrection of Christ and of believers has been a benediction to his soul for thirty-four years under the burden of sins. I believe, he says, I will have victory in obeying Jesus Christ. Here is my name and address: take my name as my personal testimony: I will come to your Mission, I like to hear more about the Gospel. He came, I introduced him to the congregation, and

everybody shook hands with him. I greatly enjoy for the conversion of this man. I believe he is sincere. I realize the promise of the Lord: "Beautiful upon the mountains are the feet of Christ's ministers, even when they utter the call of repentance." Bless God for His mercy!

From the Italian Saloon Into the Italian Methodist Mission.

Before I got to work I did wonder where to go to find men and to plead with them for God. It was in the saloons where I began to speak to men about Jesus, who has laid down His life a sacrifice for sinners. I began there to call men in the Gospel Religion and seek souls for Jesus. It was a personal, quiet and friendly work of evangelization. These were the questions: Wilt thou give thy heart to my Lord? Wilt thou have Jesus to be thy confidence, thy salvation, thine all in all? Art thou willing to become His that He may be thine? I found several willing hearts ready to say yes, and to tell, later on, their own experience, thus: "We have gladness in our hearts and money in our pockets, when before we lost our money drinking and gambling, and our peace of heart also." It was rather a very difficult

thing for me to put myself in the right position and to speak the right words. How could I adapt myself to their feelings, prejudices and to their temptations.

Our people think that they cannot get along without wine and beer, which make them feel better; but I told them that it is God's truth, as Daniel tested it, that cold water with a clear conscience is a good deal more healthy than wine and beer. Our working men say that they cannot get along without stimulants, especially in winter time; but I told them all the stimulants a person needs is the Word and the Grace of God, and to attend the services, specially in winter time. Several of the young men made the experiment, and God, the Holy Spirit, helped them in working a miracle of grace upon their hearts, and were more than content in leaving the attendance of saloon places, quitting old habits, old pledges, and in joining themselves to our beloved God, finding in Him rest unto their souls and a peace which passeth all understanding.

Thank God for the privilege of winning souls for Christ. I was and am happy to be the means of bringing Italian people to Christ. I am happy in their happiness for the new Evangelical faith. Some time an

illiterate man believes in God, depends upon Jesus, trusts Him, believes in Him, is saved, but he cannot express himself in words: he is silent; but, in God's way, there is some time more expressiveness in absolute silence, than in the fittest words. Such was the case of many men and young men, who forced their steps out of "dark places" into "our Mission."

I want to say that we must be thankful to the Lord for the success of the work, which has been sustained by the brotherly sympathy of Baltimore Methodists.

When the time came that we felt to get a little rest and go back in Italy to see our relatives, we felt beyond ourselves for the kindness shown by "Baltimore City Missionary and Church Extension Society" in passing a good *Resolution*, for the help of the "Ladies' Aid Society" and for the following letter of our good friend Dr. Baldwin:

Baltimore, Md., May 20, 1910.

To Whom It May Concern:

The Rev. Francesco Guglielmi came to Baltimore a little more than five years ago to open a Methodist Episcopal Mission for the Italian people of our city, and thus to do all he could to evangelize his country-

men. His work has been under the auspices and direction of our Society. I am bound to say he has in all these years shown tact, courage and fidelity, and God has crowned his labors with success. I take pleasure in commending him and his work to all lovers of our Lord, whatever may be their religious denomination.

Mr. Guglielmi and his wife are about to sail from New York and via the British Isles in order to go to their native Italy and make a visit to their people, and especially to their aged parents. They will return in September to take up their work in Baltimore. We bid them Godspeed, a happy visit and a safe return.

We entreat for them Christian consideration, prayers for them and the infant Italian Church they have planted in Baltimore, and such helpfulness as *these two*, "who have labored with us in the Lord," may need.

CHARLES W. BALDWIN,
Corresponding Secretary.

XIII.

Italian Converts Helped in Preventing the Opening of Two Italian Saloons Near to the Mission.

Here it is, briefly, the interesting story:

In 1907 two applications were made for two new saloons to be opened near by the Mission and school building.

It will be interesting to know that, for the first time, the first Italian evangelicals of the Methodist faith signed a protest against granting such licenses. They appeared before the Liquor Board Commissioners: they were all men and one woman, except my wife. It was a curious gathering in the court room.

In one side our men protesting against saloons; in the other the saloon-keeper's friends, women in majority, advocating the opening of other two saloons in our Italian quarter, already full of them.

When the president of the "Board" put the question: *Those in favor, please, stand*, a good many women and very few men stood up. The president was surprised, and, opening widely his eyes, put the other question: *Those who protest against, please stand*. All our men stood up. The president thought for a moment that it was some misunderstanding, and so he put again the same question, slowly and distinctly, and he gathered the same result. After the cases were fully discussed and excussed by both sides, the lawyer representative of the saloon party got angry, lost his temper, and addressed to the pastor and the Mission bitter words and very trivial expressions. But the president, having imposed silence, looking up to those brave Italian Methodist men, after a brief consultation with his colleagues, said, loudly, REFUSED! The Italian brethren thanked the Lord, and shouted out: *Vittoria!*

XIV.

Personal Attacks by the Enemies, Through the Press and Otherwise, Against the Pastor and His Wife.

I recognize that an ex-priest cannot carry on a Protestant missionary work among his own countrymen without making enemies, especially among those Roman Catholics, who seem to love Roman Catholic superstitions and institutions for the sake of their living. Since my conversion to the Gospel Religion these enemies have been very keen and industrious in their efforts to attack me from every standpoint. The Lord helped me not to throw my soul into the midst of conflict, being convinced that those whose voices were raised the most loudly against me, my wife and Protestantism were the men, who have been deceived by Romanist system, as they were brought up to believe it the only true

religion, there is no other; and that they feel their duty to open disregard to other people's opinion and religion.

It will be troublesome to mention all the lies and calumnies divulged by the priest and Catholic sisters, specially among children, superstitious women and illiterate men. They have spread, for instance, that I was an unworthy man and bad priest; that I was suspended *a divinis* several times, till the Pope sent me out from the Roman Church; that my wife was a nun; that I suggested to her in confession to run away, which she did; that we lived, and still live, together in sinful life, etc., etc., etc.

An Italian Baltimore weekly newspaper, supported chiefly by the priest and saloon keepers, made malicious attacks openly upon my character and moral life, with the press; stating, among other things, I was living with a woman, my servant, to the scandal of community. This sharp report was caught up and intensified and echoed by men and women with progressive exaggerations. Feeling very much offended, specially for the sake of Christian work we were doing, we felt to summon the editor before the judge in the court. We employed a prominent lawyer. At last Christian thoughts prevailed,

and we took the resolution to answer these and any other attack in living and teaching Jesus.

We were assaulted even in our own home, and one evening a man and a saloon-keeper, whose children had molested our own person, dared to show their fists against us, menacing to kill us. But, thanks be to God, we have won the respect, the esteem and the confidence of that editor, of that saloon keeper, and of men and women of Italian colony, save few exceptions.

The Lord knows how many times we became over-anxious, depressed and a little discouraged, and therefore not in a buoyant and helpful mood. We endeavored to keep our own heart near to our Father in heaven, to be kind and tender toward all we met, though we were often unkindly treated and obliged to put up with opposition and abuse. We learned to keep always in mind the reward that awaits us when all our tasks will be completed.

Dr. Charles W. Baldwin, on August 8, was very good and kind to write us as follows:

"I am glad I know you and your dear wife. I think I am a better man for having known you, and I thank God for the good work you

have done and are doing. I hope and believe your reward will be great, and you are sowing the seed of a noble Christian Church. The Lord bless, preserve and keep you, the Lord cause His *Face* to shine upon you and grant you His peace.

"To yourself and our dear Sister Anita we send our Christian salutations.

"Yours sincerely,

"CHARLES W. BALDWIN."

Dr. Charles W. Baldwin with other friends has been watching over us, caring tenderly as if we were the members of his own household. His kindly voice when he prayed at Mission home and his gracious manner have been a benediction to us. This strengthened us in many of the moments, and even hours and days, when we felt weak and almost helpless. But, after all, we remembered that "Underneath are the everlasting arms," and that God in Christ is our exceeding great reward!

Interesting Aspects of Missionary Work in Italian Homes and Mission Hall.

It is almost impossible to tell all the particulars of the work, but the following very few facts will give the reader some idea of how helpful is the evangelization of Italians.

First, at Mission. Second, in the homes.

First.—It is very difficult to get women to come in the Mission; they do not want to be seen; they are afraid and superstitious. One Sunday afternoon, pushed by the curiosity to see the Protestant baptism administered to an Italian infant, two women dropped in and attended the service. When I asked the congregation to pray and I began to pray thus: *O Lord, our Heavenly Father,* . . . they both were surprised, and whispering, one said to the other: Listen, listen, as they were alluding to me, he is praying, and says, *O Lord,* . . . Bah, where

is the Lord; there is no God here. Poor women, they were accustomed to see pictures of the Crucifix, and images of saints and Virgin Mary. I tried to evangelize them, explaining the spirituality of the Gospel Religion, and that God, who is Spirit and truth, must be worshipped in spirit and truth. These women being born, spiritually, blind, and kept blind by the priesthood, were glad to open their eyes and see the truth as it is in Jesus, and became members of the Mission, rejoicing in free salvation through the precious blood of Christ.

Second.—On the occasion of one of my pastoral visits it was reported to me of an Italian family being in sorrows and distressed about their child very ill to death. I knew this family before as being very superstitious and against our Mission, although the father used to attend very seldom our services. I felt to visit that family and to bring the sunshine of love of Jesus into the shadow of their sorrows. The parents, specially the father, were very glad to see me. They told me of different doctors they called, and of the many medicines they tried to save the child; but all the doctors said that there was no hope for their child to live. They sat down sad, crying, with broken hearts. But

I called their attention to another doctor, who always was successful in healing every kind of sickness. "Who is that?" they asked me. I answered, "the Doctor of doctors, Jesus Christ, our Lord." I asked them to pray with me; we went down on our knees; the altar was the bed, where the child was dying. Both were crying as children, sighing and repeating earnestly each word of my prayer. They were profoundly impressed by the words of Jesus saying, *Suffer little children to come unto Me, for theirs is the kingdom of heaven.* My good wife, who amongst her different domestic duties, always finds time to be my helpmeet in the Lord, thought a good thing to call another Italian doctor, who said: "It is too late: the child is almost dead; try this medicine, anyhow, but I hardly believe the child will live." But, providentially, the next day the child began to be better, and the parents thought and said that it was the hand of the Lord in sending the minister in their home. After while, the father called on me, expressed his thanks and said: "Minister, I am a tailor, but an illiterate; it is not my fault if I cannot read and write. I would like to attend the meetings of your Mission, but I am ashamed I cannot read and sing, as others do. My wife is more ignorant than myself.

Several days ago she went to see the priest, and besought him to come home right away and baptize soon the dying child; but the priest refused to go, and suggested to carry the child, no matter if sick, to him and so he may have my child baptized in the church. I went myself to see the priest and told him that if he would not come home and baptize the child, I would invite the Protestant minister to do so." But the priest immediately went and baptized. "He did not pray, as you did; how different was your visit from his. I want you to take all my children in your Sunday School and teach them the evangelical faith." And the children were faithful members of our Sunday School for a while; but after a few Sundays the Roman Catholic Sisters frightened the woman out of her wits, telling her that the children in the Protestant School are lost souls, and cannot be admitted to the First Communion. The poor mother was afraid, took away from our Sunday School her children, and promised to send them back again, but after their First Communion.

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During winter prayer meetings have been held in different Italian homes, where peo-

ple usually are playing, smoking their pipes and chattering. After a little conversation I asked the permission to read a little portion of the Gospel and to have a prayer. Being no objection, the atmosphere is changed by those simple means and the divine presence of the Savior is felt by those present.

A little branch of our Mission has been extended at 524 West Lexington Street for one year. A work of Christian love for Italian children of the neighborhood was done by my wife and three young ladies. Once a week the Word of God was preached to dispel the darkness and bring in some light of the Sun of Righteousness.

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Rev. Dr. F. H. Wright, superintendent of Italian Methodist Missions in America, writes as follows:

“There are some splendid men and women in this Mission, and already two of the converts are regularly appointed Presbyterian missionaries. We are furnishing workers for our sister church; in fact, we do not know what they would do without our help. Their leading Italian ministers are all ex-Methodists. We are not complaining: Methodism is doing today what she did in her

earlier history, viz.: supplying much of the working force of Evangelical Christianity. We do not say this with vaunting pride; it is stating a simple fact. The genius of Methodism is favorable to such a plan. God bless all the churches.

"An interesting feature of the service which we attended at Baltimore was the number who gathered outside the building to hear the Gospel. The colony in the neighborhood of our church is composed of Southern Italians, illiterate, superstitious and bigoted. They are afraid to enter our church, so they collect outside to listen to the message, and occasionally a few slip in and take seats with fear and trembling. Practically, my address was in the main directed to those who gathered round the doors and windows. Brother Guglielmi has labored faithfully in this colony. His open-air meetings are very successful. Large crowds gather, and literature is distributed and willingly accepted."

XVI.

Kindergarten, Night School, Sewing School, Sunday School.

The kindergarten opened in the Chapel of the Mission the first week in November, 1907, with Miss Marie Baldwin, of Madison Avenue Church, as director. The first children to enter were two Americans of German descent, three Hebrews and only three or four Italians. The number of Italians increased gradually, and each year there has been a continued increase. To one who sees the crowds of children in the street, it would seem an easy matter to gather in children of kindergarten age by the score. But practical experience shows that it is a very difficult matter. However, during the past year 1911-12 we had sometimes more children than we could accommodate; and we believe that great good has resulted, not only in training the children, but in removing prejudice on the part of the parents. The work

has helped win the confidence of the people.

It should be made known to all interested in the work that the kindergarten finances are in the hands of Prof. A. Z. Hartman, whose generous giving of time, effort and money makes the kindergarten possible.

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We have night school for English and Italian language for the growing people, under the direction of the pastor, who has been helped by friends of the Mission, and especially by Mr. Archie C. Murray, teacher of mathematics and member of Madison Avenue Church. We are glad to say that Italian government, recognizing our good work in behalf of Italian people of Baltimore, sent to our Mission night school, through the Italian Consul, a trunk filled of books and scholastic material of the value of about \$34.

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We have also a sewing school for girls every Saturday afternoon, supported by the "Ladies' Aid Society," and conducted by different workers, and at present time under the leadership of Miss G. Myers. Mrs. Albert Thomas, one of the volunteer workers, has been faithfully engaged in this work of

love since its beginning, raining or sun shining.

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The Sunday School work has been helpful to many children of different nationalities. Usually the majority of the children are Italians, but sometime they are outnumbered by Polish and German children. The Sunday School is conducted in English. There are six volunteer teachers. Miss G. Myers and the pastor are in charge, but recently the Italian Sunday School was fortunate in securing the love and sympathy of Mr. Leonard Burbank, who was nominated and elected as Superintendent by the quarterly conference of the First Italian Methodist Episcopal Church.

XVII.

The Inauguration of the
Annual Celebration of the
“Venti Settembre” (the
Italian Fourth July),
and Organization
of “Italian Ep-
worth League.”

The 20th of September is a national celebration, and is equivalent to the American Fourth of July. When we started this Mission work we found Italians abandoned to themselves: we tried to call their attention to the patriotic service of commemorating the glorious date of 20th of September—that is, the fall of the temporal power of the Pope occurred on 20th of September, 1870, and the making of Rome, capital of the United Kingdom of Italy under the King Vittorio Emmanuele II.—but it seemed they did not

realize the importance of it; because being, for the majority, people of little towns and villages, they have been kept in ignorance all the time by priesthood, which is still in antagonism with the new Italy.

Then I saw the necessity of organizing a League of Italian young people, giving to it this double title: *Italian Epworth League, 20 Settembre*, for this double purpose: to be true followers of the Gospel and to commemorate every year on 20th of the month of September the fall of temporal power of the Pope.

Since the time our League was organized, crowds of Italians have taken part at that commemoration. The Italian consular agent, although invited, never attended: we hope he was not influenced by clerical interference or by Cardinal counsel. Of course, our *friends*, the Roman Catholics, do not like such commemorations! The 20th of September is a thorn in the heart of the papacy which causes perpetual, unvarying, incessant pain. On the second year this commemoration was held in the open air. The meeting was enjoyed by a tremendous crowd of Italians, and among them was a man who happens to be a lawyer, and at that night he seemed to be at the service of the priest in giving

to the press a false interpretation of the address, which was made in Italian. He was pleased to give to the reporter of the "Baltimore American" the following statement, which is utterly untrue:

INTERRUPTED BY "VIVA IL PAPA RE."

Rev. Guglielmi Holds Meeting Under Difficulties.

Italian Methodist Pastor, in Holding Celebration on Anniversary of Loss of Temporal Power by the Popes, Was Met by Opposing Cries—Police Asked to Still the Disturbance—No Violence Attempted—Pastor Held Attention of Many in Throng.

"Viva il papa!" "Abbasso Guglielmi!"
 "Viva Roma!" "Viva il papa re!"

These were the cries of a number of Italians which greeted the speech of Rev. Francesco Guglielmi, the pastor of First Italian Methodist Episcopal Church, during his address at President and Stiles Streets last night, in which he took occasion to pay his respects to the religious situation in Italy, and to say that that country would be much better off if the Vatican were elsewhere. The address was delivered on the occasion of the celebra-

tion of the anniversary of the entrance of Garibaldi into Rome on September 20, 1870, and the fall of the temporal power of the Popes.

Stiles and President Streets, where the meeting was held last night, is located right in the heart of the Italian section of the city, and almost the entire Italian population of the city is Catholic. An address of the character of the Rev. Mr. Guglielmi was not calculated to put many of the sons of Sunny Italy in a very good humor, and it did not. A sergeant and a squad of policemen were on hand, and their presence served the purpose of preventing any outbreak, but it did not keep the Italians from shouting back at the speaker and saying things more forcible than elegant.

In a wagon containing an organ and a few of his followers, the Italian minister reached the meeting place in company with Rev. C. W. Baldwin, a presiding elder of the Baltimore Conference, shortly before 8 o'clock. It did not take very long for a large crowd to gather, and all during the address Rev. Mr. Guglielmi was listened to attentively by a large number, even if he was interrupted very often by those who did not agree with him on the religious question.

The meeting opened by a short address, in which the object of the gathering was stated, and then a hymn was sung in Italian. After the hymn the minister began his address, and, although it was delivered in Italian, the words "papa" (pope), "preti" (priests), and "roma" (referring to the Roman Church) made the fact plain that the minister was not indulging in a talk on anything, but was speaking what he thought was the wrong Italy was suffering from the Roman Catholic Church and the doings of the Vatican.

Rev. Mr. Guglielmi pointed out that the church costs the government of Italy about \$15,000,000 a year, and remarked that all this was unnecessary and should cost the country nothing at all. Later on he attempted to demonstrate that since 1870, when the temporal power of the popes was broken, the Church of Rome has had as much to do with affairs political as it had before. During this part of his talk he spoke of the popes and ill-gotten gains in the same sentences. Right then was when many Italians present began to say things to him. The people in the crowd who could not understand Italian were of the opinion for a moment that they were encouraging him to renewed efforts and

were applauding him. But an interpreter soon informed them that such was not the case.

"Abbasso Guglielmi" was frequently heard, and it was learned that "Abbasso Guglielmi" meant "Away with Guglielmi." Other things were said to the minister, but the interpreter said they were unprintable, and did not take the trouble to translate them. From the looks given the minister, the police evidently thought something would happen, and they moved swiftly through the crowd, giving the more outspoken ones to understand that anyone making an outbreak would be arrested in short order.

All the Italians in that section of the city were on hand, and most of them were angry. A number of them were against any violence, and their counsel of order and quiet ultimately prevailed. Just when the preacher and his party were leaving, however, a small demonstration against his doctrines was organized, and a large party followed the wagon to the church, at Trinity and High Streets, where it was dispersed.

After the meeting was over and things had quieted down, Rev. Mr. Guglielmi stated that he had not much fear of violence, and had no regret for what he had said. He deliv-

ered a similar speech in Rome some years ago at one of the celebrations of the entrance of Garibaldi into that city.

We protested against such misrepresentations, and on the following issue it was done right to the truth.

Here is an editorial of "Baltimore Methodist" for that occasion:

ABBASSO GUGLIELMI!

"The Baltimore American" of Saturday last says that Rev. Francesco Guglielmi, of our Italian Mission, was greeted with the above words by infuriated members of the Italian colony upon the occasion of a celebration of September 20th, the thirty-seventh anniversary of the loss of the temporal power of the Popes. The statement is absolutely erroneous. The pastor's words were heard in respectful silence, frequently interrupted by applause. Save for a boisterous lad, there was not the least disturbance, and cries of "Viva il Papa," etc., were never uttered. It is said an interpreter gave the above information. Such shifty schemes speak the weakness of their cause. Italians here, as in Italy, are open to the truth. Italy has no further use for the temporal power. In fact, the temporal power was a boomerang to the

Roman Church. It was conceived in iniquity and born in sin. Forgery was its basis and force its instrument. It would have been better, both for Rome and the world, had the Forged Decretals never been written, nor the Donations of Pepin been devised. Whatever the past endured, the twentieth century has no use for a political church. There is a place for a spiritual Romanism, but for an ecclesiasticism misreading its mission, and meddling in world or national politics, there is none. In Italy one cannot be a patriot and a Catholic. The Quirinal and the Vatican are poles apart on patriotic allegiance. It is King and Country versus Pope and Church. The Italian has settled for all time, we trust, that his political duty is to his King, and the Pope has no business to interfere therein.

Cavour dreaming of a united Italy held up his ideal of a "free church in a free state," and the soldiers of Garibaldi realized it for him. The immigrant from Sunny Italy finds here what he fought to acquire in the home-land, and is not ready to cry "Abbasso Guglielmi" when a fellow-countryman glorifies an achievement which finds a welcome response in his own breast. We regret that the press lends itself to such cheap deceptions, which will only further the cause

which malicious bigotry tries to repress. The Americanization of the Italian means his Protestantization, and this Rome well knows. Hence these tears.

XVIII.

Organization of the "Ladies' Aid Society."

The "Ladies' Aid Society" of the Italian Mission of the Methodist Episcopal Church was organized on Monday afternoon of December 4, 1905, in the Mission Hall, 322 South High Street. A representative body of Methodist women of Baltimore were present, full of enthusiasm, which made the young organization in short time very popular. Mrs. C. W. Baldwin presided: earnest prayer was offered by Rev. Dr. J. F. Heisse, presiding elder of the West Baltimore District.

The success of our Mission is due also to the Christian efforts of this noble band of Christian, devoted women. Since the beginning, when priests and Catholic sisters were throwing obstacles in the way, this society has done splendid various work, in furnishing the parsonage, in securing workers and deaconesses, in establishing sewing school,



MRS. F. ANNITA GUGLIELMI,
Convert and Wife of Rev. F. Guglielmi, and Help-
meet in the Lord, and Member of the
"Ladies' Aid Society."

mother's meetings, in building up the Sunday School.

Great interest has been manifested in this work by Mrs. James E. Ingram, who has been elected president of the Society, since its organization. She was happy to open the doors of her beautiful suburban home, called "Ingram Hall," at Park Heights Avenue (which was partly destroyed by the fire last winter), for the "tea party" to raise money to carry on the work. Here is a brief account of the last "Tea," which we read in the "Minutes," so carefully and masterly recorded by that devoted Methodist lady, secretary of the Society, Mrs. Charles W. Summers:

"The blue of the sky and the delicate green of the grass, and the pink and white of the blossoms made 'God's out of doors' a picture of rare loveliness, which the interior of 'Ingram Hall,' in gala dress for the occasion, defies description. With our charming president as hostess, assisted by her attractive daughter, Miss Florence Ingram, hospitality was extended in right royal fashion, and made the peal of the organ, the sweet notes of music, the perfume of spring flowers and the spring attire of Baltimore's many beautiful women, and 'the home'

eclipsed all former occasions and will long remain a happy memory in our Ladies' Aid Society of the Italian Mission."

Here is a brief account of the money raised at "teas:"

1908, first tea.....	\$130.00
1909, second tea.....	82.62
1910, third tea.....	85.00
1911, fourth tea.....	98.60

"The great financial and inspirational success was made possible by the devoted president and family.

"We give thanks and take courage."

When the angel of death visited our Mission-home, during the terrific heat of early August, 1906, and took the little blossom, which God had given to our Mission, to bloom in his garden above; and when later on, Mrs. Guglielmi was saved from serious hurt by a car, we highly appreciated the kindness of the ladies of the Society and their Christian sympathy in our loss and sorrows and sickness.

We like to mention here the name of Mrs. John H. Young, a young lady, who was an assiduous and faithful volunteer worker in this Mission, especially for the small children. She was called by the Lord for

the heavenly reward. Also the names of the president, Mrs. Ingram; Mrs. C. W. Baldwin, Mrs. Fannie Timanus, Miss Bes-sie Moog, Mrs. Walton and Mrs. Hall, and specially Mrs. Thomas, who is still on the "good job." All came to help to start sewing school for girls, even in winter's icy grasp, walking some time over ice sheathed streets. The faithful services of Miss Jones, Mrs. Spamer, and now of Miss Myers, have been a blessing to the work. The following letter to the local priest, who tried to persecute Miss Jones, is very interesting to read. May all the members of the "Ladies' Aid Society" become not weary in well doing, knowing that they will reap a rich harvest, if they will faint not; and may the Kingdom of Christ come in this part of His moral vineyard. May the day speedily come when He shall claim all in our section as His own.

June 12, 1909.

Rev. Mr. Di Paola,
Rector St. Leo's Church,
Baltimore, Md.

Dear Sir:

Miss Jones, a Deaconess of the Methodist Episcopal Church, engaged in the service of the Society of which I have the honor to be

corresponding secretary and superintendent, informs me that she was accosted by you on the street yesterday in an annoying way and forbidden to enter the homes of the Italian people.

This seems a strange proceeding on your part. Your own great Cavour said we must have a "Free Church in a Free State." This we have in America, and now in Italy, too, thank God! So long as one does not trespass upon the personal rights of another, the law of our land protects him. Miss Jones, a pure and refined Christian woman, following the example of our Divine Lord "going about doing good," has as much right to carry the good tidings of Jesus Christ into the homes of those Italians who admit her, as you or any other man, be he priest, bishop or pope.

Within two and a half blocks, or squares, of this section where Miss Jones works are 27 saloons, where Italians and people of other nationalities are enticed, betrayed and led into all manner of unspeakable wrongdoing. Darkness, gross darkness covers the minds of multitudes. Our Evangelistical Christianity has the power to dispel this darkness, as proven by the history of mankind. If you have at heart the interests of

the Italian people, you should welcome all sincere lovers of the Lord Jesus and the masses for whom He died to join in this work. Our Society, representing 75 Methodist Churches of Baltimore and its vicinity, has lighted a candle at the corner of High and Trinity Streets. From it many Italian men, women and children have received a sweet and holy light. This candle will never be put out. Its light is from heaven. Its influence will grow, and its reflected light will be a benediction not to those only who attach themselves to our church, but to the whole quarter and even to parts of Italy itself.

Of one thing I wish to assure you: we do not mean to have our co-laborers molested or disturbed, and I warn you not to interfere with Miss Jones in her "work of faith and labor of love." She is a lady and must be treated as one. She is an American citizen, and her rights shall be maintained. She represents the Methodist Episcopal Church of the United States of America and the people of that church, 6,000,000 in number, will back and sustain her. If you have complaints against her of a legal character, the courts are open; if other complaints, you are at liberty to present them to me; but to ac-

cost or follow her on the street is an interference which will not be tolerated.

I remain,

Yours sincerely,
CHARLES W. BALDWIN,
Supt. and Cor. Secretary.

THE COMMAND.

GEORGE MACDONALD.

I said, "Let us walk in the fields."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din;"

And he wept as he sent me back;

"There is more," he said; "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose to-night

If I am to miss you, or they."

I pleaded for time to be given.

He said, "Is it hard to decide?"

It will not seem hard in Heaven

To have followed the steps of your Guide."

XIX.

Movement for an Italian Church Building.

After mere curiosity was satisfied, and the Lord confirmed His word by signs of sincere conversions by opening Italian men's eyes, and by turning them from darkness to light and from the power of Satan unto God, it was a necessity to create a movement for an Italian Methodist Church building. The Italian people have good many reasons, known to everybody, why they do not like to worship in a hall or store-room. They want to feel the impressiveness of the service, and realize in some degree the rest, the peace, the sense of elevation which accrues to the soul in undisturbed communion with God.

Since 1908 pamphlets were printed and distributed to interest the friends toward this enterprise.

For an Italian successful work three things are necessary: the Bible, the Preacher, the Church.

Here it is, how much we hold toward the church building fund, in cash and subscriptions:

A friend.....	\$2,500.00
Rev. Dr. Nice.....	100.00
Italian Methodists	100.00
L. A. S. Given.....	656.00
Subscriptions	463.00
	<hr/>
	\$3,819.00

To show how we were anxious to get the church edifice in short time, the reader will be interested in the following facts and correspondences:

I made an application for a "clerical order ticket" to Mr. Rufus M. Pile, assistant general passenger agent of the Pennsylvania Railroad, which was refused at first, and then granted:

Mr. Pile replied to my letter as follows:
 "Reverend and Dear Sir:

"I have before me your application for a clerical order, and beg to say that such orders are not granted to pastors of congregations who hold their services in halls, residences or store-rooms, such places not being considered religious edifices within the meaning of the term as applied to clerical orders. When your congregation has a church edifice

of its own we shall be glad to again take up the matter of your application.

"Yours truly,

"R. M. PILE,
Asst. G. P. A.

To the above reply I wrote Mr. Pile again thus:

"February 23, 1909.

"Mr. R. M. Pile,

"Dear Sir:

"Your favor refusing my application for a clerical order at hand.

"Let me write to you something which, I feel, will help in some way.

"I do not know whether you are a Christian or not; but I beg you to understand that the church of the living God is not a church edifice, but a body of people or a number of persons called out of the world for the special service of God and humanity. I believe that among Italians of Baltimore there is such an assembly as Christian Church according to the teachings and actions of its founder, Jesus Christ, though holding services in the hall.

"Brother, excuse me for these words: I took the liberty of writing them for I know the American is kind and good.

"I enclose you a circular, or pamphlet, giving an account of our Mission work in this city. - You will notice, please, that we are working to have a church building and schools to accommodate Italian population coming to American shores from the land of beautiful churches and magnificent cathedrals.

"I want, because of this occasion, to ask your contribution for this worthy cause. The larger the better.

"Hoping to hear from you, and with many thanks in advance,

"Yours sincerely,

"REV. FRANCESCO GUGLIELMI,

"Italian M. E. Pastor."

Mr. Pile answered this letter, sending me the favor of the clerical order, for which I thanked him thus:

"Mr. R. M. Pile, Philadelphia.

"Dear Sir:

"I received the clerical order, and I want to thank you heartily for it.

"When this Italian people will be housed with a church edifice, it will be my great pleasure to let you know.

"Yours sincerely,

"FRANCESCO GUGLIELMI."

LETTER-APPEAL OF FINANCIAL HELP
TO JOHN D. ROCKEFELLER FOR
THE BUILDING OF ITALIAN
EVANGELICAL CHURCH
IN BALTIMORE, MD.

Dear Brother Mr. John Rockefeller,

We stand on the threshold of the New Year: 1910. I think it is a solemn time to write to you. If you are a believer in the Bible, you know and must rejoice that "the Lord reigneth."

By the enclosed pamphlet you will, please, notice that I am trying to serve Him in bringing Italian souls of this city to the feet of Jesus, delivering them from the bondage of papacy and slavery of sin into the liberty of the Gospel and joy of salvation, through His precious blood.

I appeal to you, at this time of the year, to make yourself more acquainted with God in helping our Italian Mission work in Baltimore. We want a church and school edifice.

We need about \$20,000. We have already on hand few hundreds. Will you, Brother Rockefeller, save this amount of your money in putting it in God's hands for this work

so that Italian hearts of this city will rejoice in realizing their dream?

Brother Rockefeller, do not despise this appeal!

May the Lord give you the necessary wisdom to serve Him in numbering your days and your moneys. Commit to Him in Whom we trust, without carefulness, ourselves and all belonging to us.

Hoping to hear from you, and wishing a prosperous New Year,

Very sincerely,

FRANCESCO GUGLIELMI,

Italian M. E. Minister.

N. B.—This letter was registered and sent to Mr. Rockfeller, who refused to accept it. It was sent back again to him, through his pastor, Rev. Charles F. Aked, in whose hands it died.

Converts Carry the Light of the Gospel at Home in America, and Abroad in their Native Villages in Italy.

If we should have had all the converts in Baltimore, it would not have been place to accommodate all of them in our present Mission hall. Although we are dealing with a migratory crowd, the soil has been prepared and seed has been sown, and the fruit of the work is carried on here, in America, and Italy.

I have been requested, very often, by American pastors to send certificates of membership to Italian converts in Baltimore, as it is shown by the following letter as a specimen, among so many others of the same character:

"The Rev. Francesco Guglielmi,
"Pastor First Italian M. E. Church,
"Baltimore, Md.

My dear Brother:

"Mr. Michael Da Saro, who has been a resident of Stamford for some time, has signified his desire of uniting with our church here, and wishes to receive his Certificate of Membership from your church. Will you kindly send it at your earliest convenience.

"Yours very truly,

"BERTRAND MARTIN TIPPLE.

Stamford, Conn., January 29, 1909."

When our converts go back in Italy, I have learned through their letters that they make the light of Gospel, received in Baltimore, shine in their homes, among their relatives and friends, and very often some come to follow Jesus, the light spread from one to another. It would be very interesting matter to translate from Italian all the letters I received from our converts, telling their testimonies, their battles with local priests, their controversies, their noble conduct, their efforts to lead others to the knowledge of Christ through the reading of the pure and simple Word of God.

We have great reasons to be thankful to God for what He has accomplished among

Italians, through Methodist Church. I have great faith in Methodism to enter in this great work of evangelization of Italians with the simplicity of the Gospel. I believe Methodism is powerful to humble to the dust, in Italy and in America, the barriers Romanism has raised against the true knowledge of the Gospel, and to make Jesus Christ the supreme passion in the hearts of Italian men, and women, and children.

Money Earned by Italian Sweat Put in the Treasury of the Lord Through Dif- ferent Benevolences and Collections.

Someone has said that the thermometer of the faith of the church members is the virtue of giving. Italians when convinced of their duty of giving, give with a joyful spirit.

The Italian's hand is always open when the poor and unfortunate ought to be helped. As soon as it was known among Italians of Baltimore that an earthquake devastated Sicily and Calabria, they were ready to help, answering promptly to the appeal.

When the Gospel is preached in a way to reach their hearts, it will move them to give. Recently, after an open-air service, I made an appeal to a crowd of Italians in order

to obtain money in behalf of a sick countryman, and the appeal had the largest result that it could possibly have desired. It has been my experience that when Italian hearts are truly converted, even the poorest members of the congregation are the most zealous in giving to the Evangelical Church, that has been the means of bringing them out from darkness to light.

We have over one hundred Italian souls to care for, and every year we collect for different causes and benevolences about \$200, which come from the pockets of converted Italian laborers, poor in this world's goods, but spiritually rich with power of the Gospel in their heart. The Italian Epworth League spends about \$50 a year for the celebration of the anniversary of falling of the temporal power of popes, which occurred on September 20, 1870.

Among Italian population of Baltimore, tired of the priesthood and Romanism, waiting for something higher, nobler and better, we have many hidden sympathizers. God is a quiet worker. The time will come for the conversion and the full salvation of His people. His Word cannot return to Him in vain!

The Sunday morning and evening worship,

the Sunday School, the class and prayer meetings, the night school, the sewing school, the mothers' meetings, the kindergarten, the Epworth League services, the Ladies' Aid Society meetings, show the different phases of this Christian work, and are channels of grace and instruments in the hands of God to explain to Italians wrested and perverted by Romanism that "Whosoever believeth should not perish, but have everlasting life."

We are praying and looking for that day when we will see an Italian Methodist Church edifice sending its spire skyward in this "Little Italy" of Baltimore, and wiping out all saloons and gambling and dancing places. We know that our people, coming from the land of fine churches and magnificent cathedrals, want a nice church, where they can feel the impressiveness of the service and realize in some degree the rest, the peace, the sense of elevation, which accrues to the soul in undisturbed communion with God.

Friends of Italian Mission who have money that they intend to devote to this cause, so dear to every loyal Methodist heart, make a generous response and extend your helping hand! Help us to realize that the dream we dream of, to have a church edifice

with gymnasium, library and reading room, where Italians, specially the young, may come, instead of go to saloons and like places or wandering aimlessly through the streets.

There is no great achievement that is not the result of patient working and waiting and praying and giving.

Friends of Italian Mission, pray for this work of faith and this labor of love!

CO-WORKERS WITH GOD.

SUSAN COOLIDGE.

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone,—
Yet all the while did we only see,
We walk in the Lord's own company,
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy for He works too;
And the days that seem long to live are His,
A bit of His bright eternities;
And close to our need His helping is.

How the Italian Mission Work has Helped Bal- timore Methodism.

Having been established the Italian Methodist Mission in this City of Baltimore so successfully, the Italian converts have had the opportunity to see American churches, where they often were invited to go and sing evangelical hymns in the musical Italian language, helping greatly the religious services. American congregations have been strengthened and edified by the presence and faith of those of Sunny Italy who were awakened from darkness and superstition, and errors of papism. The atmosphere of light, honesty and holiness in which the Methodist people are born, and which they have breathed since their infancy makes it almost impossible to realize the degrading slavery of Romish Church. Had not been in existence this Mission, the Methodists of Baltimore would help,

as other Protestants do, financially and morally, the Romish Church, believing in her good work. But being in close contact with our people, they have found out better the spirit of Romanism and its fruits: free-thinkers, infidels, superstitious, and, of course, they have learned to appreciate, with thankfulness to God, the blessings of Protestantism. The Baltimore Methodists know better, now, that fashions of robe and garment, incense and altars, candles and holy water, etc., have nothing to do with Him, who wants not things, but men. Many volunteer workers have entered in a true and helpful mission, coming down in this Italian quarter on errands of mercy and instruction, making our Italian people feel that good Americans love them and seek their company.

Beside that, we know that several converts, who have moved away from our Italian quarter to live in new houses and better sections of this city, have joined American churches, and are very willing to send their children to Methodist Sunday Schools. So, in fact, this Mission work is building up, in some extent, American churches and Sunday Schools.

It is a matter of gratification that we are doing this kind of work for the uplifting of

Italians, and at same time for the spiritual service of so many American brethren and sisters, who, although they attend the house of prayer and make a profession of being converted, they do not take delight in the things of God. Our American friends are accustomed to the eloquence of the sermon, to the appropriateness of the prayer, to the grandeur of the music and to other items of the service, but they need more faith in spiritual and eternal things, more spiritual power in religious activity and practical Christian service. God uses human agents for good. God uses us Italians to help Americans, and uses America and Americans to help Italy and Italians.

Although Americans seem strong and courageous, they need also encouragement and cheer; and this Mission work has opened a window into the very emotions of American hearts, causing them to thank God and take courage. Continue, then, good American Christian Methodists, to come in our Mission field and help where the work is needed and the Master calls!

Baltimore Methodists, brethren and sisters, you commissioned me for this service, through Baltimore City Missionary and Church Extension Society, do, please, join

hands with me in the work of carrying the light of the Gospel in the spiritually dark places on Italian field, and to those who now sit in darkness, but who, if they receive the Gospel message and the truth in Him, I present, shall have the light of life.

Be your prayer that I on the fighting line and you at headquarters of different American churches, may be mutually inspired to put our all into the work for the extension of His Kingdom.

“Brethren, stand fast in the liberty wherewith Christ has made you free, and be not afraid of any sudden fear nor calamity when it cometh; for he who trusteth to the Lord, mercy shall compass him about, and he who is faithful to God and Christ shall hear it said at the last: Well done, good and faithful servant, enter thou into the joy of the Lord!”

Protestant Form, but Popish Substance in American Roman Catholicism.*

Here, in Protestant America, has happened and is still happening a pretentious phenomenon in the field of our separated brethren: the papists, commonly called Roman Catholics. They (for we must recognize their hability) have known always how to take advantage, and very well, too, of the times and places and circumstances, even in spite of the Vatican's intolerance. Mark you, in Italy the Roman Catholicism hates to hear of innovations; she makes there an open war, with drawn sword, against the new religious movement known by the name of "MODERNISM," to which she is opposed, through her intolerance works to her own destruction (*quod Deus vult perdere, demen-*

*Translated from Italian weekly magazine "La Fiaccola" by suggestion of Bishop W. Burt.

tat); she is and she desires to remain medieval in theological dogma, in philosophical doctrine, in ecclesiastical discipline and in ritualistic and superstitious form; *i. e.*, in all things, which cannot be destroyed or reformed, without damaging the sacred SHOP" (*SACRA BOTTEGA*), as Italians call the Catholic Church, because everything sacred, *i. e.*, spiritual, is therein for sale.

Instead, here in America she has modernized herself so as to incur *de jure*, all the anathemas of canonical right, of Tritendine Council, and of Sillabus, but the Vatican keeps silent, and the Pope sends several times in a month his blessings *with the shovel*, viz., in abundance.

Cardinal Gibbons, for instance, well known (*lippis et tonsoribus*), from whom all the constituents of the hierarchical ladder should learn how to behave themselves, never in his sermons speaks of its temporal power, of the Pope as a prisoner, of the Italian government, of Protestants being excommunicated and damned, of perdition of souls of all those who do not belong to the Roman Church, of the scorching flames of purgatory, of transubstantiation, of celibacy, etc., etc.; but, instead, he often and willingly praises the Bible and recommends reading it, extolls

the Republican government and inculcates love to the native land, defends the principle of popular democratic right, admits the separation of church and state, dresses himself and makes his priests and *Monsignori* dress in secular suits, promenades on foot, without the luxury and pomp of the ritual cardinalish coach drawn by a pair of dark-skin horses (*cavalli morelli*) having their tails untied, shuts one of his eyes to those priests who publicly smoke cigars and cigarettes, and shuts both eyes to those who drink and otherwise break their vow of subdiaconate; lets Protestant hymns be sung in his Cathedral, *e. g.*: *Nearer, My God, to Thee; Onward, Christian Soldiers; Lead, Kindly Light, etc., etc.*; has learned the Protestant formula of biblical benediction and recites it like a Protestant pastor in meetings where he is invited. In a word, he knows the art of throwing dust in the eyes: he is Cardinal, and yet, apparently, he is not a Cardinal, *i. e.*, not a papist. But if he were living in Italy, oh! how many times he would have been called into the Vatican (*ad audiendum verbum*), *i. e.*, to hear the words of condemnation. And so are and so act, generally, his priests; and although as to their manners it is very easy to distinguish and discern them from Prot-

estant ministers of any denomination, as to their manner of walking and speaking and treating, as to that special countenance which they assume, and which our Italian people, with an incisive phrase, call *FACE OF EX-COMMUNICATION*.

*
* *

The priests in America are not many as they are in Italy. Here, for instance, in Baltimore there are only two Italian priests for 20,000 Italian Catholic souls. They are very free; they study more philosophy and natural sciences than theology and canonic right. They are very well treated, and are called, as the Protestant ministers, *Rectors and Pastors of Congregations*.

Their churches much resemble the Protestant Churches in having only so few images, so few altars, so few saints, and in having none of miracles, movement of eyes, votive-offerings of gold and silver hung upon the walls for graces and favor received, and none at all of famous sanctuaries, of which our poor Italy is thoroughly full.

The Roman Catholic Churches here are not furnished with chairs, but with pews, at the Protestant fashion. They are well fixed and numbered and have kneeling-stools,

and are usually rented; and many of the churches are carpeted and lighted with gas or electricity, and heated with modern systems of heating. And, even in spite of the papal forbidding, ladies and young ladies make more interesting the so-called "*sacred functions*," nicely showing themselves upon the organ-stand, singing "solos" and "duets," and sustaining the choirs in the chanted masses and masses of luxus.

*

* *

An exact and decisive imitation of the Protestant Churches lies in this: that to every Catholic Church is annexed its club for social entertainment; halls for bazars, fair for benevolences, oyster supper, strawberry festival, etc., etc.; and even more, the papists, imitating like apes, to make more competition, have gone a little further than Protestants, because in the halls of the Catholic clubs, in the very shadow of the sacristy, they organize political movements and have dances; sell beer and cigars; get into love affairs and look for marriages. In one word, the popery which in Italy stings of corruption and mustines, here, being in contact with so many Protestant denominations, it seems it sends forth a sweet odor of patri-

otism, of popularity and a biblical simplicity. The wretched plant, transplanted into this evangelical ground, seems to blossom into another form here, at the heat of the mighty sun of American freedom. Such, like the wolf in sheep's clothing, is the deceptive aspect, the alluring form of Roman Catholicism in America, suggested by Jesuitic prodence; form that, by helping, helps to sustain popery in America and proves itself disastrous to the evangelical thought and to the Protestant movement. It is painful to ascertain and verify that here the majority of Protestants do not know real Roman Catholicism and are ignorant of papal history, and forget the Inquisition and all that the Protestant saints and martyrs, the heroes of the Reformation, suffered for religious liberty, and therefore delude and trick themselves when they make the great mistake and the monstrous blunder of looking upon the Roman Catholic Church as another evangelical denomination, powerful to exercise a salutary influence upon the people and to promote welfare, virtue and morality in the nation.

When will come the time that these English-speaking Americans, our Protestant brethren, will realize the actual spirit of

Roman Catholicism? Who will illuminate them? Who will teach them what the Pope and the priests want from America and in America, and what is the papal program? We Italians cannot and don't want to forget it: the Roman Catholic clergy, wherever it exists, and under whatever form, is manufactured by the Black Pope, as the Italians call the Head of the Jesuit Order; and, after all, it wants to make use of religion, as a mask, to become powerful and to govern politically the world. For anyone who is lynx-eyed or clear-sighted and knows religious history upon the yellow papal flag, whenever they (*the Jesuits or the Hierarchy*) dare (as they already sometimes do) to hoist it, cannot but read this colossal, portentous word: *POLITICS*, which constitutes the true substance of the Roman Catholicism, whose brains are the Jesuits.

This great republic, unless she wants to suffer sad and awful days, must watch the priest who, until yesterday, cold as a serpent, hides himself in the shadow and dampness; but today he begins to get warm, pushing forward, intruding, imposing everywhere—in home, in school, in press, in bank, in store, in factory, in State House, in WHITE HOUSE—to try to accomplish his deadly

designs. All this escapes the notice of the majority of the American people, wholly attentive for making money and heaping up dollars; but the nation is surrounded and tried by a peril, the more tremendous, the more invisible.

I am not a prophet, nor a son of a prophet, but knowing the animal, *intus et in cute* (inside and in skin), I can say that these priests and monks, friars and sisters, etc., being of parasite order, have a tremendous appetite, colossal appetite, and they will swallow and devour money and dollars, and children and homes, and destroy every liberty. And what will then happen to the Old Glory, the Flag of Stripes and Stars? Ah! the stripes will be snatched away by the sacred finger nails and the stars will set (in blood), and the ruin will be great! The history of Roman Catholic nations inquire!

Italian Home, 908 East Pratt Street.

Recently, in connection with the Christian work of the evangelization of Italians of this city a "Home" was established to give to Italians, especially the young people, an opportunity of living decently, comfortably, and surrounded by good, moral influence. The "Home" is located only two squares far from our Mission, and it has 10 rooms, a large yard and a hall for writing, reading, and entertaining, and rest. While we are preaching the Gospel of the "Son of God," in words, at corner of High and Trinity Streets, we are trying to preach the same Gospel of the "Son of Man," in deeds, at the above address. This is a practical Christian service. We have no means to support this "Home," but we have learned to walk by faith, and to trust in God.

Italians and Americans of this city have helped in the establishment of this "needed

institution" in our Italian quarter, and for our Italian people. Although it is not a "sectarian institution," it is under supervision of Italian Pastor and Church. One of the rules of the "Home" is that it is prohibited the use of intoxicants, and to smoke in bedrooms.

We admit in the "Home" any Italian who wishes to comply with rules, without asking about his religious or political faith. There are living, at present, ten young men.

We pray God that He will bless this institution, and that, if not all the inmates, at least, some of them might be won to the Evangelical faith, and to Him who shed His precious blood for all.

Anyone will soon understand that for such an enterprise, especially in the beginning, to carry on the work we need help. We have no means, and we depend entirely upon the Christian generosity of those who know how to love practically God and humanity.

We want to acknowledge with thanks, here, the generosity of Italian and American friends as follows, for the establishment of this "Home."

From Italians—Mr. Rosario Di Giorgio, \$10; Rev. Francesco Guglielmi, \$10; Mr. Ottorino Burri, \$5; Mr. Gioacchino De Tom-

maso, \$5; Mr. Michele Lanasa, Sr., \$5; Mr. Vincent De Pasquale, \$1; Mr. Joseph Pipitone, \$1; Schiaffino's store of Broadway, 25 cents; G. R. H., cash, 25 cents; Mr. Adelino Chiodi, 50 cents; Mr. Domenico Musacchio, \$2. From Americans—Rev. Charles W. Baldwin, \$5; cash, J. M. P., \$1; Mr. J. Tyler, \$2; Grace Church Epworth League, \$5; Mrs. W. Winks, \$5; Mr. Archie C. Murray, \$5; Miss Lulie Hooper, \$3; Miss Keener, \$1; Mr. Burnbank, \$5; Mr. Beckenkoff, \$3; cash, \$3.75; Mr. Bassford, \$1; from a member of Ladies' Aid Society, \$2. From a member of Harlem Park Church, \$2; collection at rally East Baltimore District Epworth League, \$2.15; Prof. A. Z. Hartman, \$3; Anonymous friend, \$5; Junior Boundary Avenue Epworth League, \$3. While we are thankful to the friends for this help, we appeal with all our heart to those, especially, who have been more blessed with the goods of this world, to show their generosity in sending large contributions to meet the necessary expenses and for the improvement of the house.

Reader, catch this opportunity. Jesus is passing by!

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